THE

BRITISH CRITIC,

For JULY, 1804.

Μήθ' οἷς ἐχθαίρεις
Ὑπεράχθευ, μήτ' ἐπιλάθου,
Χρόνος γὰρ εὐμαρὴς θεός.

With thoſe whom you diſlike be not too harſh,
Nor yet their errors wholly overlook;
Time is a lenient power. SOPHOCLES.

ART. I. *The Narrative of a Voyage of Diſcovery, performed in his Majeſty's Veſſel the Lady Nelſon, of Sixty Tons Burthen, with Sliding Keels, in the Years 1800, 1801, and 1802, to New South Wales. By James Grant, Lieutenant in the Royal Navy. Including Remarks on the Cape de Verd Iſlands, Cape of Good Hope, the hitherto unknown Parts of New Holland, diſcovered by him in his Paſſage (the firſt ever attempted from Europe) through the Streight ſeparating that Iſland from the Land diſcovered by Van Dieman: together with various Details of his Interviews with the Natives of New South Wales; Obſervations on the Soil, Natural Productions, &c. not known, or very ſlightly treated of, by former Navigators; with his Voyage Home in the Brig Anna Joſepha round Cape Horn; and an Account of the preſent State of Falkland Iſlands. To which is prefixed, an Account of the Origin of Sliding Keels, and the Advantages reſulting from their Uſe; with an Appendix of Orders, Certificates, and Examinations, relative to the Trial Cutter. The Whole illuſtrated with elegant Engravings.* 4to. 195 pp. 1l. 1s. Egerton. 1803.

THIS is one of the moſt artleſs, and, at the ſame time, intereſting Narratives that it has fallen in our way to examine. The gallant and intrepid author undertook a voyage to New

A Holland,

Holland, with the intention of examining its coaſts, in a veſſel calculated only for fifteen men, and ſo very contemptible in its dimenſions, that ſhe was univerſally diſtinguiſhed by the appellation of his Majeſty's Tinder-Box. She poſſeſſed, however, the advantage of having a ſliding keel, which Mr. Grant himſelf conſidered, and which ultimately in the event proved, an adequate compenſation for its inferiority of ſize. The navigator ſays nothing of himſelf, of the peril of his undertaking, or the ſucceſs of its accompliſhment; and, indeed, introduces very little extraneous matter of any kind. Whereas, if he had poſſeſſed the too well-known art of book-making, with a little more experience in writing, it would have been very eaſy for him to have produced a volume of double capacity and price. He, however, enters immediately on his ſubject, by giving a very ſuccinct, but ſatisfactory account of the origin of ſliding keels, which it ſeems were firſt invented by Captain Schank in America. He next points out their general and particular advantages, which ſeem to be many. They would anſwer better than any other as coaſters, and are peculiarly adapted for the coal-trade. They will anſwer better in canals, for corn or mixed cargoes. They have the advantage of all others, in caſe of loſing the rudder; and they will laſt longer than thoſe now in uſe for theſe purpoſes. Theſe are their advantages as trading veſſels; their advantages with reſpect to ſhips in general uſe are, that they will ſail faſter, ſteer eaſier, tack and wear quicker, they will carry more freight and draw leſs water, they will ride eaſier at anchor, they will take the ground better, in caſe of ſhipwreck or any other accident, they are ſafer, and, finally, they will anſwer better as men of war, bombs, fire-ſhips, floating-batteries, gun-boats, &c. &c. Theſe inſtances of ſuperiority are not imputed to this deſcription of veſſel, from any zeal of private friendſhip for its inventor, or from any enthuſiaſm of prejudice; but the experiments were moſt of them fairly and ſucceſsfully made by Mr. Grant himſelf.

The Narrative of the Voyage now commences, and the author deſcribes his run from the Thames to the Cape of Good Hope. We ſhall not here detain the reader with any extract, as nothing of very particular importance occurred. The tranſactions at the Cape are detailed, in a manner which ſhows Mr. Grant capable, with very little leiſure and reflection, of deſcribing the occurrences of a maritime life with eaſe and energy. The voyage from the Cape to New Holland will be read with peculiar intereſt by all, as ſuch a run was never made before, and hardly will again, in ſo very ſmall a veſſel. The author thus ſpeaks of himſelf and ſhip.

" On

" On the 7th of October, being completely equipped, I put to ſea at eleven A. M. with a fine breeze from the N. W. and bid adieu to many who came down to ſee the *little* veſſel depart, moſt of whom entertained doubts of our ever reaching New South Wales. At four P. M. I got clear out of Falſe Bay, and at ſeven in the evening Cape Hanglip bore E. N. E. and the Cape of Good Hope N. W. ¼ W. diſtant five leagues. We had now freſh gales from the W. and W. N. W. which in the night freſhened with rain and a conſiderable ſea. I found that the veſſel had loſt none of her good qualities; and as the S. E. Monſoon had ſet in at this ſeaſon, which blows with much force at times, I was determined to keep as much as poſſible out of its track, by getting into a higher ſouth latitude as faſt as I could. It was recommended to me to run down my eaſting without going into a higher latitude than the Cape, from an idea that the heavineſs of the ſea in the latitude of 40 S. would be too much for my veſſel to ſcud through, owing to the W. winds blowing in theſe latitudes conſtantly all the year round, and generally from the S. and W. thereby occaſioning much heavy ſea, hail, ſleet, &c. Being well aſſured of the ſafety of my veſſel, joined to the delays that might attend my keeping in variable latitudes ſubject to the ſtrong S. E. winds, I proſecuted for ſome time my courſe to the ſouthward, judging that on finding ourſelves in too heavy weather we could leave it by hauling to the northward, and keeping in that parallel which beſt anſwered my purpoſe; at the ſame time ſecuring a fair W. wind. Independent of this being my own idea, I was encouraged in it by Captain John Oſborn, of his Majeſty's ſhip Tremendous, an old and experienced officer, whoſe attention to me whilſt at the Cape, joined to much good advice concerning my voyage, I am happy in having the opportunity to acknowledge, and to ſay that I profited by it.

" At ſix A. M. we had ſqually weather with much rain, which by noon cleared off, and we obſerved the latitude to be 35° 40′ S. I ſtill continued running to the ſouthward, and found, as we got into an higher latitude, the wind to increaſe with much rain at times, and in general gloomy and uncomfortable weather, though we had not as yet met with the S. W. winds ſo much looked for. In the latitude of 36° and 37° I found that they hung in the N. W. quarter, and ſhifted to N. and N. E.

" On the 10th, I obſerved at noon the latitude to be 38° 40′ S. We had much following ſea, though not in my opinion wind enough to raiſe or cauſe it. The wind had varied from E. N. E. to N. W. by N. It had every appearance of blowing, and as I have often found ſince in theſe high ſouthern latitudes, that the ſea frequently gets to a great height before the gale comes on, I have alſo obſerved, that after a gale has done blowing for ſome time, the ſea will continue to riſe, break much, and become very troubleſome. It is no uncommon thing to find an heavy gale that has continued to blow with great violence, and ſteady for many hours, die away in the courſe of half an hour to almoſt a perfect calm. To many who are in large heavy veſſels, like thoſe in general made uſe of in croſſing theſe ſeas, ſome of the above particulars might be, and I believe are, but little obſerved or attended to; but owing to the ſmall ſize of the Lady Nel-

ſon, it became of the utmoſt importance to me to attend particularly to all thoſe evolutions: in larger veſſels the ſea is not ſo much felt. As I obſerved above, we had this day no more than a freſh wind with a heavy following ſea; inſomuch, that the difference of latitude, by obſervation at noon, was fifteen miles more than our diſtance run. It perhaps might be owing to currents; however, I am inclined to impute it to the power the ſea has over the light draught of water of ſmall veſſels like mine when going before it. Soon after noon it came on to blow very heavy, ſo that before night we were obliged to hand every thing except the cloſe-reefed main-top-ſail, and reefed fore-ſail. The veſſel ſcudded through the ſea remarkably well, though it had got up to an uncommon height, and ſo perpendicular, that when getting over, it appeared as running down a ſteep precipice; yet ſhe did not ſhip any water of conſequence. From the magnified ſtories I had heard at the Cape, I was in ſome degree led to believe I ſhould not have leſs all the way; I therefore made ſome eaſting, and endeavoured to keep in this parallel of latitude, until I ſaw how the weather would turn out. At twelve P. M. it freſhened ſo much that we were obliged to bunt the fore-ſail, and let the veſſel run with the cloſe-reefed main-top-ſail lowered down on the cap all night, which ſhe did perfectly eaſy and dry. I am aware that many ſeamen may think ſcudding under a main-top-ſail in a brig is a bad plan in caſe of broaching to, and prefer going under the fore-top-ſail; but here is another advantage which veſſels with ſliding keels have over others. Veſſels in general broach to in a ſea from not anſwering their helms ſufficiently quick, perhaps from the force of the ſea depriving, by its lift for a time, the rudder of its power. It is often occaſioned in deep-loaded veſſels, by their being too much loaded by the head; ſo that in all weathers they require a great deal of weather-helm, or as it is termed *ſteer wild*. In theſe caſes, no doubt, a fore-top-ſail is ſerviceable to pay off the veſſel again by. But it has alſo the diſadvantage, that it will often bury her more in the ſea, and not admit of her being ſo lively as ſhe might prove from a ſail more in the center. Some are of opinion, that a fore-top-ſail makes a veſſel lively by the force of the wind, ſerving as it were to lift the veſſel up; but in ſmall ſhort ones, in a heavy towering ſea, it will be found to impel them much faſter downwards, than in aſſiſting them to riſe to it, frequently burying the bowſprit in the water, if not carrying it entirely away. By ſuch means every thing may be waſhed off the decks, and the veſſel much ſtrained. The ſliding keels, in this laſt reſpect, are particularly ſerviceable; becauſe the trim of the veſſel, that is, the draught of water at either extremity, may be altered at pleaſure; by which means, if properly attended to, ſhe may be ſteered in the heavieſt weather with the greateſt eaſe, and in general weather without touching the helm at all. In all caſes, a veſſel of this deſcription can be brought up, or fall off, faſter than her ſails can be trimmed to the wind. There is another great advantage, which is, in heaving-to quickly in an heavy ſea: this is particularly uſeful in ſmall craft, as I have often experienced, by having the ſail ready to ſet that I intended to lay-to under, and watching the paſſing of one ſea, with proper attention to the keels, and taking the head-ſail quickly off as the helm is put down; by which means, the veſſel will

be round head-to the next following ſea, and would ſtay if not prevented by again righting the helm. This cannot be done in other veſſels; they muſt be brought-to gradually, and often ſhip many ſeas before that can be accompliſhed, as their beam muſt neceſſarily for a time be expoſed, and in deep-loaded veſſels, frequently attended with the loſs of every thing on deck from the force of the ſea.

"The ſame heavy weather continued with very little variation, accompanied with hail at times, and heavy rain till the 12th, when it began to moderate, and towards noon the gale had nearly ſubſided, but left behind it an high troubleſome croſs ſea, which made the veſſel tumble about a great deal, and ſhip ſome water at times. As the wind had varied during the gale from N. by E. to W. N. W. hauling back at times to N. N. W. and N. W. I altered our courſe as I found it convenient, keeping the veſſel right before the wind, which, as it did not lead us out of our way, I preferred on account of the heavineſs of the ſea we had got into, which at times broke much: I was therefore, from this circumſtance, obliged at all times to have a watchful eye upon the ſea, and throw the veſſel directly before it, without regarding any particular courſe, by which means ſhe ſhipped little water. At noon on the 12th, by obſervation, I found we were in lat. 38° 17′ S. long. by account, 27° 18′ E.—We this day had many birds of the Pintadoe and Petterel kind about us. One of the former ſpecies, a very beautiful bird, in the height of the gale, from what cauſe I know not, unleſs it had overeaten itſelf, fell down on the deck, and vomited a greeniſh ſort of matter as it was falling. One of the men picked it up, and brought it to me, but I ordered it to be laid on the deck, where it ſcrambled about till it got behind a hen-coop, when it lay quiet. I have reaſon to believe that aquatic birds, which chiefly prey on the water, and but ſeldom viſit land, are incapable of walking, but aſſiſt themſelves by ſcrambling with their feet and wings; at leaſt, all I have had an opportunity of obſerving did ſo. After remaining behind the coop about fifteen minutes, the bird again ſcrambled to the ſide of the veſſel, and dropped into the water, where it appeared for the ſhort time we ſaw it as lively as any of the others, which were in numbers about us, both in the water and on the wing. It is certain that the black Haglet, which I have ſeveral times mentioned in this narrative, procures its food by often haraſſing and fighting with other birds, particularly a ſpecies of gull (called by the ſeamen the Fiſherman) until they throw up the food they have ſwallowed, which the other inſtantly ſeizes on. Probably this might have been the cauſe of the Pintadoe taking ſhelter with us. Hereafter I ſhall have occaſion to notice theſe kind of birds." P. 54.

A large part of this volume is agreeably occupied in deſcribing the occurrences at New Holland and New South Wales, and here it was that the author began to execute the object for which he was expreſsly ſent; namely, to take a ſketch of the coaſt, and to lay it down as accurately as he could, with ſuch remarks and obſervations as he might be able to make. This part of the work is particularly intereſting; the author made many new diſcoveries, and his general remarks will always be found

found pertinent and judicious. One more ſhort extract is due to the exertions and zeal of Mr. Grant.

" Paſſing the night upon the banks of the river, we deſcended it the next day to our former rendezvous, Schank Foreſt, Paſture Plains, where preparations were made for a general embarkation.

" The next morning, I left Colonel Paterſon in company of Mr. Barreillier, who then proceeded on the ſurvey of the river. On our paſſage down it, we ſaw ſeveral natives with their canoes. As we paſſed the canoes we left ſome biſcuits in them. In many of them we ſaw fires, and in ſome of them obſerved that kind of eatable to which they give the name of cabra: it appears to be abominably filthy, however when dreſſed it is not diſagreeable to the taſte. The cabra is a ſpecies of worm which breeds in the wood that happens to be immerſed in water, and are found in ſuch parts of the river wherein trees have fallen. Indeed, I have found no place I have ever viſited, where this deſtructive worm makes greater ravages, either in ſalt or freſh water. They grow to a great ſize, and ſoon reduce timber to the appearance of a honey-comb. They are of a glutinous ſubſtance, and after being put on the fire, harden to the conſiſtence of the ſpinal marrow of animals. When fire is not at hand, the natives eat them raw: ſome of them being found at a fire near one of the canoes, I taſted them on the recommendation of one of my men, and found them not unpalatable; ſo that hunger providing the ſauce, they may be conſidered as no bad apology for a better meal. It muſt, however, be acknowledged, that the New Hollander feeds moſt filthily.

" We ſaw ſeveral of the natives at a ſmall diſtance, one of whom looked earneſtly at us, and ſeemed to be waiting our approach. One of my men called to him in his own language to ſtop, which he appeared well inclined to do, but at length he got behind a tree, from whence he preſented only his head and ſhoulders, brandiſhing a fiſh-gig in his hand. He waited our landing, and ſeeing we were unarmed, he threw down his *muton*, ſo they name the fiſh-gig, and came readily to us. For what reaſon I know not, (for we appeared without any marks of diſtinction) he addreſſed himſelf firſt to me, and taking from his forehead a ſmall net, which their women weave from the fur of the opoſſum, he bound it round mine. In my turn I took out my pocket-handkerchief, and bound it round his head, which pleaſed him much, and we became from that moment the beſt of friends. I invited him on board the boat, and he readily accepted my invitation. When on board he was called to from the woods on the oppoſite ſhore by a number of voices, which ſurpriſed us a little, as we did not expect they were in ſuch numbers. My new acquaintance called out in his turn to thoſe on ſhore, and their cries immediately ceaſed. I have reaſon to think, they made enquiry, whether he apprehended any danger from us, and that he aſſured them he had nothing to fear, which quieted their alarm and made them eaſy.

" Proceeding further we ſaw a flock of ducks, and I ordered one of the people to fire, which he did, and was lucky enough to kill two. Never did I witneſs ſtronger marks of ſurprize than were depicted on the ſtranger's countenance, when he heard the report of the gun, and

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ſaw the two ducks fall into the water. His aſtoniſhment was increaſed when he got on board the veſſel; every thing he beheld ſeemed to fill him with wonder and amazement. During the time he ſtayed on board, he never quitted my ſide, and at the hour of reſt he laid himſelf down near my bed place. I preſented him with a ſmall tomahawk, which pleaſed him very much, and he pronounced, with much earneſtneſs the word, by which I then underſtood they call a hatchet, *mogo*. He readily ate of whatever was ſet before him, but refuſed ſalt and muſtard; ſpirits he would not touch, but ſugar he took freely. He endeavoured to repeat our words after us; and, upon the whole, was infinitely more tractable than the native laſt deſcribed. He was an elderly man, ſhort in ſtature, but well made: his arms and legs were long in proportion to his body, which was ſlender and ſtraight. Having occaſion to diſpatch the firſt mate in a boat to Colonel Paterſon, I took that opportunity of ſending off my New Hollander, with directions that he ſhould be landed on the preciſe ſpot from whence he was taken, which was accordingly done.

"When the firſt mate was returning, he was ſurprized to find his paſſenger of the day before on the banks, who begged to be permitted to return to the veſſel with him: he had a young lad with him, whom he deſired might accompany him, and they were both brought on board. This lad appeared to be about 17 years of age; his arms, legs and thighs were remarkably long: he made me underſtand that he wiſhed to have a *mogo*, and I ſoon found that I could not make a more acceptable preſent to a native of New Holland. Mr. Lewin, the draughtſman of natural hiſtory, before mentioned, ſketched out the portraits of theſe two, and I was promiſed a copy of this deſign, but was never able to procure either copy or original. Our old and new acquaintance paſſed one day with us on board, after which they were both landed near the ſpot where they had been firſt ſeen. They were perfectly naked, and exceedingly well pleaſed when they underſtood that their likeneſſes were about to be taken, for which purpoſe they ſubmitted themſelves to be placed in any attitude that was thought proper. It is obſervable, that all the New Hollanders are proud of being noticed in the ſame manner.

"On the 19th we were rejoined by Colonel Paterſon, with the whole of his party. The Colonel had explored a branch of the river, on the banks of which he found a ſpecies of flax growing, which he thought was valuable. He had collected ſpecimens of many rare and uncommon plants, particularly ſome varieties of the fern tribe; but, unfortunately, was in one moment deprived of the fruits of his ſkill and induſtry. His ſervant had made uſe of the bundle of plants as a pillow, and having heedleſsly placed it too near the fire, it was ſoon in a blaze, and he was awaked only time enough to ſave his face from being ſcorched by the flames. The Colonel poſſeſſes a general knowledge of botany, and every branch of natural hiſtory. His politeneſs and attention to make every thing agreeable to me, during the ſhort voyage we made together, demand the tribute of my acknowledgment and thanks.

"We were now growing ſhort of proviſions, and no veſſel arriving from Sydney, we ſet about making preparations for our return thither.

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There was now a ſmall eſtabliſhment made for the colliers: I had built them a convenient hut to ſhelter them; I left them a boat and ſeine, with what proviſions I was able to ſpare, beſides arms, ammunition and tools. We took our departure for Sydney on the 22d of July, 1801, and arrived there on the 25th following, having met with nothing worth recording during this paſſage of three days." P. 162.

The author returned round Cape Horn to the Cape of Good Hope, and thence to England, in the Imperieux, Captain Rowley, commander.

In every particular of this arduous and perilous undertaking, Mr. Grant has ſhown himſelf a ſkilful navigator, and remarkably well qualified to ſucceed in the paths of Captain Cook. We add, with no common regret, that his rewards and encouragement have by no means correſponded with our ideas of his merit; and, what is ſtill more to be lamented, we find that at this moment, covered with glory and with wounds, he is languiſhing in one of the priſons of our enemy. Some charts and engravings are added, which, if not entitled to the praiſe of elegance, are ſufficiently illuſtrative. The repreſentation of the northern coaſt of Baſs's Straits, firſt traced by Mr. Grant, muſt be intereſting to every geographer. We hope that the ſucceſs of this volume may excite attention to the author's merit, and that its ſale may tend to alleviate the ſorrows of abſence from a beloved family, as well as to ſoften the horrors of captivity.

ART. II. *Eſſays, political, economical, and philoſophical. By Benjamin Count of Rumford, &c. &c. A new Edition. Volume III.* 8vo. 498 pp. 10s. 6d. Cadell and Davies. 1802.

IN an Advertiſement, which occupies the firſt pages of this work, Count R. mentions the principal reaſons, which delayed the publication of it almoſt four years after it was firſt announced to the public; namely, "a deſire to make it as free of faults as poſſible, and to accommodate it as much as poſſible to the actual ſtate of opinions and practices in this country".

Towards the latter part of this Advertiſement, a variety of obſervations are inſerted relatively to the preparation of ſoups, and their nouriſhing qualities. The moſt remarkable of thoſe obſervations are contained in the following paragraph.

"Soups", this author ſays, "may, it is true, be made thick and ſubſtantial with meat; but when this is done, they are neither palatable nor wholeſome: they appal and load the ſtomach,—weaken the powers of digeſtion,—and inſtead of affording wholeſome nouriſhment,

ment, ſtrength, and refreſhment, are the cauſe of many diſorders; they are moreover very expenſive. But this is not the caſe with ſoups made thick and ſubſtantial with farinaceous matter, and other vegetable ſubſtances, and ſeaſoned and rendered palatable with ſalt, pepper, onions, and a little ſalted herrings, hung beef, bacon, or cheeſe, and eaten with a due proportion of bread." P. vi.

The contents of the preſent volume, which is the third of Count Rumford's Eſſays, are, the firſt part of the tenth Eſſay, which conſiſts of an Introduction, three Chapters, and an Appendix; the ſecond part of the tenth Eſſay, which contains a Preface and three Chapters; the third part of the ſame tenth Eſſay, which conſiſts of nine Chapters; the eleventh, twelfth, thirteenth, fourteenth, and fifteenth Eſſays, which are neither divided into Chapters, nor nearly ſo long as the tenth Eſſay. It is now neceſſary to give our readers ſome idea of the contents of thoſe Eſſays, and to ſubjoin a few remarks, which certain parts of the work may ſeem to demand.

The tenth Eſſay treats of the conſtruction of kitchen fireplaces and kitchen utenſils, together with remarks and obſervations relating to the various proceſſes of cookery, and propoſals for improving that moſt uſeful art.

The Introduction to that Eſſay commences by ſhowing, that in order to contrive machinery for the various purpoſes of cookery, it is neceſſary to be previouſly acquainted with the proceſſes of the art. Of thoſe proceſſes, *boiling* undoubtedly is one of the moſt common and moſt eſſential; yet the nature and the proper effect of it, though perfectly well known to ſcientific perſons, are far from being underſtood by practical cooks; in conſequence of which defect, they waſte much fuel and labour, for the accompliſhment of an operation, which may be much better effected by eaſier means.

The principle in ſhort is, that in ſuch veſſels as are commonly uſed in kitchens, boiling water cannot be rendered hotter than that limit, namely, the boiling point; and that it may be kept in a ſtate of ebullition by the combuſtion of a very ſmall quantity of fuel; hence the immenſe fires that are often kept up for the purpoſe of letting the pots boil faſt, are a uſeleſs waſte; for the only effect they produce is a quick evaporation of the liquor; without heating it, or the meat which is in it, a ſingle degree more than the uſual boiling point, which is equivalent to 212° of Fahrenheit's thermometer.

In order to inculcate this principle as much as poſſible into the minds of practical cooks, this author is rather prolix in the explanation of it. He ſtates the queſtions which ought to be put to the cooks, ſubjoins their probable anſwers, and propoſes a variety of eaſy and appoſite experiments for the illuſtration

of

of that principle. The Introduction likewiſe contains a calculation of the fuel neceſſary to keep a veſſel in a boiling ſtate, together with a variety of collateral remarks.

The firſt Chapter treats of the proper plan for a kitchen; of the imperfections and neceſſary improvements of their fire-places; and of other machinery.

The principal defects of the uſual kitchen fire-places are ſhown to be their too extended and open forms, together with the great height of the mantle of the chimney. In order to remedy thoſe and other imperfections, not only of the fire-places, but likewiſe of the various articles of kitchen apparatus, this author, in the firſt place, ſtates the objects which ought principally to be attended to in the arrangement of a kitchen, and examines the nature of the various particulars; he then minutely deſcribes the proper plan for a kitchen, the diſpoſition of its parts, and even the practiſed method of laying down the work.

The ſecond Chapter contains "detailed accounts, illuſtrated by correct plans, of various kitchens, public and private, that have already been conſtructed on this author's principles, and under his immediate direction". Thoſe kitchens are very circumſtantially deſcribed, and the deſcriptions are illuſtrated by various very neat copper-plate engravings.

The third Chapter treats of the alterations and improvements, that may be made in the kitchen fire-places, that are now commonly uſed in Great-Britain.

In order to manifeſt the neceſſity of adopting the improvements that are ſuggeſted in the ſequel, the commencement of this Chapter deſcribes the conſtruction, with all its faults, of the kitchen fire-places, the appendage of the iron oven, &c. that are at preſent in common uſe in this country, and which (this author juſtly obſerves) ſeem to have been calculated for the expreſs purpoſe of devouring fuel.

In the firſt place, he reprobates the cuſtom of uſing ſmoke-jacks, and inveighs againſt their pernicious tendency towards the conſumption of an enormous quantity of fuel; he then proceeds to propoſe ſeveral alterations and improvements, that may be made in the kitchen range, for the accommodation of boilers, ovens, &c. and to thoſe he ſubjoins a variety of obſervations relative to the conſtruction of *cottage fire-places*. This third Chapter is followed by an Appendix, containing a ſtatement of the expence attending the fitting up a ſmall oven of ſheet iron, together with the price of the oven itſelf. The particular manner in which thoſe expences are ſtated, as well as the ſmallneſs of the ſum total, will render this Appendix very

very uſeful to thoſe who may be willing to poſſeſs an oven of this ſort.

The ſecond part of the tenth Eſſay contains the fourth, fifth, and ſixth Chapters, together with a ſhort Preface.

The fourth and fifth Chapters are entirely devoted to that contrivance of this author, which is called the *roaſter*, and which in fact is a ſort of oven furniſhed with certain pipes for the admiſſion of air, with ſome other peculiarities of conſtruction.

In thoſe two Chapters, we find a long and circumſtantial account (indeed too long and too circumſtantial) of the origin of that contrivance, of its gradual improvement, of its action, of the tradeſmen who manufacture and ſell the roaſters, together with very particular inſtructions relative to the conſtruction and management of ſuch machines. The author alſo anſwers ſeveral obvious objections; and, upon the whole, ſeems to offer his roaſter to the public as a perfect apparatus, free from faults. It is not our intention to diſcredit it; yet we cannot help remarking the fact, that ſeveral of thoſe perſons who have had a roaſter of this ſort put up in their kitchens, have after a time ſuſpended the uſe of it.

The ſixth Chapter treats of ſmall iron ovens;—their conſtruction, and their various uſes; for they may be uſed for other purpoſes of cookery, beſides baking. The ſubjects of thoſe three Chapters are likewiſe illuſtrated by various engravings.

The third part of the ſame, or tenth Eſſay, contains nine Chapters; namely, from the ſeventh to the eleventh inclusively.

The ſeventh Chapter deſcribes, in a very circumſtantial manner, the conſtruction of boilers, ſtew-pans, &c. pointing out the faults of the common ſhapes, and the advantages of the new ones; mentioning their ſize, weight, forms, materials, advantages, various uſes, and ſo forth.

The eighth chapter deſcribes the proper method of cooking in ſteam; wherein this author makes various objections to the common apparatus of this ſort, or the uſual *ſteam kitchens*. The conſtruction of his apparatus is illuſtrated by ſeveral figures of ſaucepans, boilers, &c. which are intermixed with the letter-preſs.

The ninth Chapter deſcribes a utenſil, which this author calls *an univerſal kitchen boiler for the uſe of ſmall families, to anſwer all the purpoſes of cookery*. It deſcribes likewiſe a portable furnace or fire-place for the ſame, together with its various uſes. Thoſe uſes however appear to be only two; namely, the victuals may be boiled either in water or in ſteam; or, at the

the ſame time, ſome may be boiled in water, and others in ſteam. It is not in our power to give our readers a correct idea of the form of this univerſal boiler, without the aſſiſtance of the figures which accompany the deſcription. The ſame obſervation muſt be extended to the five Chapters which follow the ninth; and which contain deſcriptions accompanied with delineations of various kitchen utenſils, or portable cooking apparatus; namely, regiſter ſtoves, portable furnaces, ſtew-pans, boilers, tea-kettles, and other implements.

The fifteenth, or laſt chapter, of the ſame Eſſay, contains a variety of articles, beginning with an apology for the great length of the Eſſay.

The laſt five Eſſays of this work are much ſhorter. The eleventh contains ſupplementary obſervations concerning chimney fire-places; and the twelfth contains *obſervations concerning the ſalubrity of warm rooms in cold weather.*

The very intereſting nature of the contents of this Eſſay obliges us to pauſe a little, and to examine the principal doctrines that are advanced in it.

"There is", this author ſays, "no doubt whatever of the neceſſity of *pure* air for the ſupport of life and health, but I really do believe that erroneous opinions are entertained by many people in this iſland, reſpecting the effects of that equal, and at the ſame time moderate heat, which can only be obtained in rooms where ſtrong currents of air up the chimney are not permitted. Thoſe who have been uſed to living in large apartments, in which the large fires that are kept up, inſtead of making the rooms equally warm, do little more than increaſe the violence of thoſe ſtreams of cold air, which come whiſtling in through every crevice of the doors and windows; when ſuch perſons come into a room in which an equal and genial warmth prevails in every part, ſtruck with the novelty of the ſenſation that this general warmth produces, they are very apt to fancy that the air is *cloſe*, and conſequently that it muſt be unwholeſome, and are uneaſy until a door or a window be opened, in order that they may get what they call *freſh* air.

"But they do not ſeem to make a proper diſtinction between *freſh* air, and *pure* air. When they call for *freſh* air, they doubtleſs mean *purer* air. They certainly get *colder* air, but I much doubt whether they often get air that is more wholeſome to breathe; and it is moſt certain that the chilling ſtreams and eddies that are occaſioned in the room by the freſh air ſo introduced, are extremely dangerous, and often are the cauſe of the moſt fatal diſorders.

"It is univerſally allowed to be very dangerous to be expoſed in a ſtream of cold air, eſpecially when ſtanding or ſitting ſtill;—but how much muſt the danger be increaſed if one ſide of the body be heated by the powerful rays from a large fire, while the other is chilled by theſe cold blaſts? And there is this ſingular circumſtance attending theſe chills, that they frequently produce their miſchievous effects without our being ſenſible of them; for as the mind is incapable of attending

attending to more than one ſenſation at one and the ſame time, if the *intenſity* of the ſenſation produced by the heat on the one ſide of the body be ſuperior to that of the cold on the other, we ſhall remain perfectly inſenſible of the cold, however ſevere it may really be; and if we are induced by the diſagreeableneſs of what we do feel to turn about, or change our poſition or ſituation, this movement will be occaſioned, not by the cold, which we do not feel, but by the heat, which being ſuperior in its effect upon us, engages all our attention. And hence we may account for thoſe ſevere colds or catarrhs, which are ſo frequently gotten in hot rooms in this country by perſons who are not conſcious at the time of being expoſed to any cold, but, on the contrary, ſuffer great and continual inconveniences from the heat." P. 403.

That ſtreams of cold air received on one part of the body, while another part of the ſame is expoſed to the radiant heat of a large fire, are highly injurious, we muſt readily admit; but we muſt as readily deny that, in thoſe caſes, we can feel one only of thoſe ſenſations; namely, the heat. It is commonly ſaid in very cold weather, that a perſon is roaſted on one ſide while he is chilled on the other; beſides, the common practice of turning round before a fire, when nothing prevents it, ſufficiently ſhows that human beings are perceptibly affected by both ſenſations at the ſame time.

But the principal doctrine of the above tranſcribed paſſage is, that rooms which are equably heated after the German and Ruſſian cuſtom, are in every reſpect preferable to thoſe which are heated by means of an open fire-place, ſuch as is uſed in England.

It is hardly neceſſary to obſerve, that, by an improper conſtruction, either of thoſe rooms may be rendered inferior to the other; but, ſuppoſing that they are conſtructed in the leaſt exceptionable manner, certain it is that our feelings are affected differently by them, and of courſe nothing but long habit can reconcile a perſon to either of thoſe cuſtoms. But let us go one ſtep further, and enquire into the cauſes which occaſion ſuch difference of ſenſation. It is eaſy to underſtand, that the circulation, or rather the renewal of the air, in rooms that are equably heated by means of ſtoves, cannot be effected nearly ſo well as in thoſe rooms which are heated by means of open fires. In fact, the cloſeneſs or the impurity of the air, which this author conſiders as being merely ideal, is ſo far from being ſo, that perſons of delicate, or even thoſe who have a ſtrong conſtitution, but who have not been accuſtomed to it, will eaſily feel the effect; and the head-ach, or a ſort of ſtupefaction, is moſt commonly the conſequence. In certain habits, the reſpiration alſo is evidently affected.

Beſides

Beſides the impurity of the air, a great deal of objection may be made to that uniformity or equality of heat, of which this author is ſo ſtrong an admirer. In order to be pleaſant, or not offenſive, the heat of thoſe rooms cannot be many degrees above the mean temperature of the country; therefore when a perſon comes in cold and chilled, he will not become ſufficiently heated before the lapſe of ſome hours; ſo that if a man's avocations cannot permit him to remain in the room longer than twenty or thirty minutes at a time, he will not receive the leaſt benefit from it; and he may even be hurt by it; for that uniform and gentle heat is generally too great for the head or for the lungs, through which the blood circulates in greater abundance, though too little for the reſt of the body, and eſpecially for the feet; and hence the origin of the head-ach may be rationally derived.

On the contrary, in rooms with open fire-places, every perſon may find the temperature he wants, by placing himſelf nearer to, or further from, the fire. In the ſame manner every part of the body may be heated more or leſs, and during a longer or a ſhorter time, according as circumſtances may require.

This author endeavours, with much addreſs, to prove the ſuperiority of the equably heated rooms over the others, by obſerving, that the inhabitants of cold climates are an hardier race, and are leſs ſubject to catarrhs, &c. becauſe they live in warmer apartments, than we do in this country. Let this be ſo; but ſurely the apartments with open fire-places may, when properly conſtructed, be rendered as warm as one pleaſes, though not equally ſo throughout.

Another propoſition of the ſame Chapter is, that a perſon, who has been expoſed to a conſiderable degree of heat, will, when he afterwards paſſes into a lower temperature, be leſs ſenſible of cold, than if he had not been previouſly heated to that degree, or had not long remained in a much higher temperature.

It is evident, that a body thoroughly heated cannot be ſo readily cooled, as another body which has been heated much leſs; but this author ſeems to prove, that this effect goes beyond the mere compenſation for the difference of heat. See p. 415, &c.

In comparing the ſenſations, and the effects of heat or cold, among perſons of different nations, an allowance, and a very conſiderable one, ſhould be made on account of their different conſtitutions; for, whether from habit, or from the difference of climate, or from their being of different races, the fibres of the natives of different countries are far from poſſeſſing an equal degree of irritability; their ſenſes are not equally acute; even their fluids ſeem to differ in expanſibility.

The

The thirteenth Eſſay contains obſervations concerning the ſalubrity of warm bathing, and the principles upon which warm baths ſhould be conſtructed. Among the particulars of this Eſſay, there are ſome which ſeem to corroborate a propoſition of the preceding Eſſay; namely, that a quick tranſition from heat to cold is not ſo dangerous as the people of this country ſeem to think.

The fourteenth Eſſay contains ſupplementary obſervations relative to the management of fires in cloſed fire-places.

The fifteenth Eſſay, which is the laſt of the volume, treats of the uſe of ſteam, as a vehicle for tranſporting heat from one place to another. The principle, which ought to be kept in view when heat is to be conveyed by theſe means, is expreſſed in the firſt paragraphs of this Eſſay, which we ſhall ſubjoin; the reſt of the Eſſay principally deſcribing the conſtruction and diſpoſition of the apparatus, neceſſary for certain particular applications of that principle.

"Many attempts have been made, at different periods, to heat liquids by means of ſteam introduced into them; but moſt of theſe have failed: and, indeed, until it was known that fluids are non-conductors of heat, and, conſequently, that heat cannot be made to *deſcend* in them—(which is a recent diſcovery)—theſe attempts could hardly ſucceed; for, in order to their being ſucceſsful, it is abſolutely neceſſary that the tube, which conveys the hot ſteam, ſhould open into the *loweſt part* of the veſſel which contains the liquid to be heated, or nearly on a level with its bottom; but as long as the erroneous opinion obtained, that heat could paſs in fluids *in all directions*, there did not appear to be any reaſon for placing the opening of the ſteam tube *at the bottom of the veſſel*, while many were at hand which pointed out other places as being more convenient for it.

"But to ſucceed in heating liquids by ſteam, it is neceſſary, not only that the ſteam ſhould enter the liquid at the bottom of the veſſel which contains it, but alſo that it ſhould enter it *coming from above*.

"The ſteam-tube ſhould be in a vertical poſition, and the ſteam ſhould *deſcend* through it, previous to its entering the veſſel, and mixing with the liquid which it is to heat; otherwiſe this liquid will be in danger of being forced back by this opening into the ſteam-boiler; for as the hot ſteam is ſuddenly condenſed on coming into contact with the cold liquid, a vacuum is neceſſarily formed in the end of the tube; into which vacuum the liquid in the veſſel—preſſed by the whole weight of the incumbent atmoſphere—will ruſh with great force, and with a loud noiſe; but if this tube be placed in a vertical poſition, and if it be made to riſe to the height of ſix or ſeven feet above the level of the ſurface of the liquid which is to be heated, the portion of the liquid, which is thus forced into the lower end of the tube, will not have time to riſe to that height before it will be met by ſteam, and obliged to return back into the veſſel." P. 475.

If,

If, after a careful examination of the volume, which is at preſent before our eyes, we are aſked to expreſs our opinion of the ſame in a few words, our anſwer is, that it contains a great many trifling particulars, ſpeciouſly decorated by the prolix ſtyle of conſequential importance; ſeveral propoſitions of a doubtful or controvertible nature; and ſome uſeful articles, which deſerve the attention of the ſpeculative philoſopher, as well as of the practical œconomiſt.

ART. III. *The Satires of Decimus Junius Juvenalis, tranſlated into Engliſh Verſe. By the Rev. William Marſh, A. M.* 8vo. 7s. Weſtley. 1804.

OUR attention has been ſo frequently called to Juvenal, ſince the eſtabliſhment of the Britiſh Critic, that we feel it unneceſſary at preſent to enlarge on the character of his writings, or on the claims of the author to the reſpect and gratitude of mankind; and ſhall therefore enter upon the examination of the work before us without any preparatory obſervations.

In a modeſt and ſenſible Dedication, this author (whom we believe to be a young man) briefly recapitulates the motives which led to his undertaking. His early attempts in poetry were encouraged by the ſmiles of his preceptor, "till his Muſe, having made repeated trials of her ſtrength, in various ſhort excurſions, both of original compoſition and tranſlations from Horace, ſhe at length terminated her career by an imitation of one of the moſt finiſhed Satires of Juvenal". P. vi. This imitation, which is loſt, gave the author "a reliſh for the beauties of the Roman ſatiriſt; and, on a peruſal of the verſion which bears the name of Dryden, he was tempted to proceed from one Satire to another, till at length he completed the entire tranſlation."

Mr. Marſh does not pretend to give the whole of Juvenal: though deſirous to retain all that could be retained of ſo admirable a writer, there are ſtill ſome exceptionable paſſages which he has entirely rejected; others that he has been obliged to ſoften; and a few of which he has, from a reſpect to modeſty, even ventured to alter the ſenſe. P. viii. Of this laſt ſtep, we muſt, in our quality of cenſors, declare our decided diſapprobation: to reject or ſoften where the ſubject requires it, is not only venial but laudable; but to alter the ſenſe is a ſpecies of deception injurious alike to the author and the reader. Whatever Mr. M. judged to be unfit for the public ear, he ſhould

ſhould have omitted; but the character of the original it was his duty to hold ſacred, and on no account to inveſt it with qualities which *muſt* be foreign, and *may* be contradictory to it. With this exception, we agree with Mr. M. in what he advances.

"In venturing to appear before the tribunal of the public, as a tranſlator of Juvenal, in which character I have been ſo recently anticipated, I judge it neceſſary to ſtate, that I had never ſeen the rival verſion of Mr. Gifford till my own was entirely completed. Truth requires of me this avowal, that the preſent publication may not be imputed to improper motives, by which I was never actuated. For though I have not the preſumption to ſuppoſe, that I have the power to injure an author of ſuch eſtabliſhed reputation, yet I would not unjuſtly be ſuſpected of this attempt; ſince the intention is the ſame, whether the hoſtile ſpear be launched with the firm vigour of Achilles, or feebly thrown by the palſied hand of Priam. I can have no wiſh, nor is it expected from me, to enter into a compariſon of the reſpective merits of theſe tranſlations, any further than to ſtate, that there appears (with the exception of a few accidental coincidences of no great importance) a ſufficient difference in the general manner between Mr. Gifford's verſion and mine, to plead my excuſe in hazarding the preſent publication.

"No apology need, I truſt, be made for ſending this work into the world, unaccompanied with notes and illuſtrations. Whatever particulars concerning Juvenal and his writings could be either known with certainty, or conjectured with any degree of probability, have been already ſo copiouſly detailed by Mr. Gifford, and in ſuch a pleaſing ſtyle, as to render any further reſearches unneceſſary. After this elaborate compilation, and ingenious diſcuſſion of a contemporary tranſlator, nothing remains for me but the anxious wiſh to gratify the variety of poetical taſte, by publiſhing the preſent verſion in its ſimpleſt form." P. x.

Notwithſtanding theſe remarks, which do credit to the liberality of the tranſlator, we cannot avoid regretting, for the ſake of the mere Engliſh reader, that Mr. M. did not ſubjoin at leaſt a few ſhort notes. There are many paſſages which ſuch readers will not now comprehend, and ſtill more in which they will not be intereſted, from this omiſſion alone. Every book ſhould be as complete as poſſible in itſelf: it is of very little uſe to refer the purchaſers of Mr. Marſh's text to the notes of Mr. Gifford, ſince few will chooſe to purchaſe both.

We proceed to the tranſlation.

"Still muſt I only hear? and know no reſt,
With Codrus' Theſeid for whole days oppreſt?" P. 1.

This gives but an inadequate repreſentation of the opening lines of Juvenal: the ſpirited exclamation, *nunquamne repo-*

nam? is wholly omitted; nor is the remainder of this paſſage given with much ſucceſs.

" Et nos ergo manum", &c. is thus rendered,

" By ſuch examples fir'd, I *too* with*drew*,
Nor could my declamation more purſue". P. 2.

Here Mr. M. as in many other places, is miſled by Dryden.

" Provok'd by theſe incorrigible fools,
I left declaiming in the public ſchools".

We meet with a ſingular expreſſion in the ſame page;

——— " and Mævia hunts the boar,
" Her *ſex's grand diſtinction* priz'd no more".

As Portia ſays,

" What a phraſe is this,
If one were near a lewd interpreter!"

" Nullus jam paraſitus erit! ſed quis ferat iſtos
Luxuriæ ſordes?"

is but faintly given in this couplet:

" He will not e'en a paraſite afford;
But who can bear ſo infamous a board?" P. 9.

nor can the Engliſh reader poſſibly diſcover the author's meaning in it.

There is a prettineſs (we will not ſay a want of taſte) in the deſcription of Lucilius, for which the awful language of the original gives no warrant.

" But when Lucilius, with impetuous zeal,
Strikes the loud lyre, and bares th' avenging ſteel". P. 11.

We can find no meaning in the following lines; ſure we are that they do not expreſs the ſenſe of Juvenal.

" Yet let not all that Tagus can unfold
Rob thee of reſt, thro' envy of the knave,
Who lives a great man's penſioner and ſlave." P. 26.

Again:

" Should winter's rig'rous blaſts complaint provoke,
They ſit and ſhiver in a woollen cloak;
Or, if a fever fire each throbbing vein,
In ſilk they flutter, and of heat complain." P. 28.

" And ſo might we, or ſo might any man"! But what ſays the original? If *their patron* calls for a little fire, *they* put on their cloak; if *he* ſays, I am warm, *they* ſweat!

" Nonne vides quanto celebratur ſportula fumo?"

Mr.

Mr. M. renders,

" What can exceed the ſupper's *coſtly ſtate?*" P. 37.

but he overlooks the ſenſe of *celebratur*, which alludes only to the tumultuous croud that ſurrounded the doors of the patron: the *coſtly ſupper* here, and the *ſcant off'ring*, p. 7, are the ſame thing; and expreſſed, in the original, by the ſame word.

We do not know how Mr. M. underſtood this paſſage;

" Sanguinis in facie non hæret gutta, morantur
Pauci ridiculum et fugientem ex urbe Pudorem"; Sat. xi.

but it is tranſlated in a way that gives no idea of it to an Engliſh reader.

" They never bluſh, but modeſty deſpiſe,
While each, diſhonour'd, from the city flies." P. 167.

A defect of taſte, or ſhall we ſay of judgment, is frequently viſible. Of the obſequies of Priam, Mr. M. ſays;

——— " Trojan dames
Had ſung the mournful dirge, and *funeral games*
Sooth'd his departing ſpirit." P. 157.

In Juvenal the deſcription is appropriate and particular, and ſhould by no means have been generalized.

——— " Roma parentem,
Roma patrem patriæ Ciceronem libera dixit",

is thus given;

" Rome *freed*, nor more by deſp'rate plots aſſail'd,
The father of his country Tully hail'd." P. 128.

Did Juvenal then think that Rome was " aſſailed no more by deſperate plots"? O, no: there was one which, in his mind, far ſurpaſſed that of Catiline in atrocity; it was that of Auguſtus himſelf. How little does the tranſlator here enter into his feelings! But he was probably miſled by Dryden, whoſe verſion, as we have already obſerved, clings, perhaps unconſciouſly, to his memory.

——— " Sejanus, who appear'd
A *mighty God*, as *ſecond* was rever'd,
Thro' the wide world!" P. 145.

This unfortunately comes ſomewhat too near that far-famed couplet,

" And thou Dalhouſie, the *great God* of war,
Lieutenant Colonel to the Earl of Mar"!

In our review of Mr. Gifford's Juvenal, we quoted his verſion of

" Eſt aliquid quocunque loco quocunque receſſu
Unius ſeſe dominum feciſſe lacertæ"!

" And ſure,—in any corner we can get,
To call one lizard our's, is ſomething yet"!

This we thought, and ſtill think, ſingularly happy; we cannot therefore be greatly pleaſed with the rival attempt of Mr. M.

" Such in all ranks is human nature known,
We long for ſomething that we call our own." P. 36.

This trite moralizing is neither Juvenal, nor any thing like Juvenal: the writer alſo means, that we " *may* call", for we cannot long for what " we *do* call our own"; but our objection is ſolely to the departure from the appoſite language of the original.

We muſt here make an obſervation, which has frequently preſſed itſelf on our minds during our review of this Article. We have no doubt that Mr. M. underſtands the language of Juvenal; and we are perſuaded, that he has rendered it in general with accuracy; but he does not appear to have entered into the mind, or rather into the feelings of his author. This praiſe we think is ſtill peculiar to the preceding tranſlator, in whom we find beſides, a thouſand minute, but intereſting circumſtances of the original, which we miſs in the preſent. It is not ſufficient to read Juvenal as a ſcholar (that was done by Holyday); but his expreſſions muſt be weighed, his drift explored with ſolicitude, and his meaning collected from a comprehenſive view of collateral circumſtances. Speaking of the flight of debtors from Rome, Mr. M. ſays;

" No greater ſhame purſues this vile retreat
Than when, to ſhun the *town's* oppreſſive heat,
We ſeek the cooling ſhades, and *rural ſeat*." P. 166.

The concluding line perverts the drift of the author. The young ſquanderers, of whom he ſpeaks, were ſo loſt to ſhame, that they thought as little of running away from the city for debt, as of walking, in the dog-days, from the Saburra (the Thames-Street of Rome) to the Eſquilian hill, which lay juſt above it.

Mr. M. obſerves, in his Preface, that " he had never ſeen the rival verſion of Mr. Gifford till his own was entirely completed". P. xi. We cannot doubt this aſſertion; at the ſame time, it is impoſſible not to ſee, that he has made a *very conſiderable uſe* of it ſince. We do not mention this as a reproach: on the contrary, we ſhould not have been diſpleaſed if he had profited ſtill more by it, at leaſt, as far as relates to the *ſenſe* of the tranſlation.

" Whether

" Whether I call for *pulſe*, that all may hear,
But whiſper ſweetmeats in the waiter's ear." *Marſh*, p. 167.

" Bawl for *coarſe pottage*, that my friends may hear,
But whiſper ſweetmeats in my ſervant's ear." *Gifford*, p. 368.

Puls, the original word, is accurately rendered in the latter couplet; whereas *pulſe*, by which we underſtand vegetables of the leguminous kind, is altogether foreign from the purpoſe.

Again,

" But ſubtle poiſon, in a ring conceal'd,
Aveng'd the *carnag'd heaps* on Cannæ's field." *Marſh*, p. 151.

" But three ſmall drops, within a ring conceal'd,
Aveng'd the *blood he pour'd* on Cannæ's field. *Gifford*, p. 340.

Carnag'd heaps " is a vile phraſe, a very vile phraſe"; it would have been better to have taken the whole of Mr. G.'s couplet.

We come now to the more pleaſing part of our duty. Favourable proofs of the talents of Mr. M. may be found in every Satire; but our limits confine us to one. It matters little which we chooſe; and if we ſelect the tenth, it is only becauſe readers in general are moſt likely to turn to it among the firſt, as that with which they are beſt acquainted. We ſhall ſubjoin the verſion of Mr. G. to ſhow the " different manner" of the two tranſlators.

Pauca licet portes, &c. is rendered with great ſpirit.

" Tho' ſmall thy treaſure, and deep ſhades of night
Conceal thy movements, trembling with affright
Would ev'ry breeze aſſail thy ſtartled ear,
And dancing ſhadows petrify with fear;
While the blithe beggar dreads no midnight foes,
But tunes his ſimple carol as he goes.
Yet ſtill we weary Heav'n with this requeſt,
" Increaſe our wealth, ye Gods! above the reſt."
But poiſon lurks not in the homely cup:
From earthen ware ſecurely we may ſup:
Then muſt we juſtly fear, when gen'rous wine
Sparkles in gold, where flaming rubies ſhine." *Marſh*, p. 142.

" The traveller, freighted with a little wealth,
Sets forth at night, and makes his way by ſtealth;
E'en then, he fears the bludgeon and the blade,
And ſtarts at every ruſh's waving ſhade:
While, void of care, the beggar trips along,
And, in the ſpoiler's preſence, trolls his ſong.
The firſt great wiſh we all with rapture own,
The general cry, to every temple known,
Is gold, gold, gold! " O give us gold, ye powers,
And let our neighbour's coffer yield to ours!"

Yet none from earthen bowls deſtruction ſip:
Dread then the baneful draught, when at thy lip
The goblet mantles, grac'd with gems divine,
And the broad gold inflames the Setine wine." *Gifford*, p. 324.

Ergo quod optandum foret, &c.

" Thus what deſerves the name of real good,
It ſeems Sejanus never underſtood.
For he who covets honours, wealth, or pow'r,
Beyond juſt bounds, erects a lofty tow'r,
That buries the vain maſter in its fall,
And publiſhes his fatal end to all." *Marſh*, p. 148.

" You grant me then, Sejanus groſsly err'd,
Nor knew what prayer his folly had preferr'd:
For when he raſhly begg'd for too much power,
And too much wealth, he did but climb a tower
Of giddy height, a heavier fall to prove,
Hurl'd with tremendous ruin from above!" *Gifford*, p. 334.

In the following paſſage, Mr. M. is very happy.

" The ſpoils of war, the batter'd coat of mail,
And bruiſed helm, as trophies, never fail,
With raviſh'd colours, and the broken car,
Where high exalted, the proud boaſt of war,
The fetter'd captive ſits and mourns his fate,
To raiſe mankind above their mortal ſtate,
Romans and Greeks, and fierce barbarians dare
Death's horrid front, and ev'ry labour ſhare
For ſuch renown; ſo much the world's applauſe
Nerves us to action, more than virtue's cauſe.
Take but the recompence away, and few
Will virtue only for herſelf purſue.
Yet has the glory of a ſingle chief,
Too dearly bought, his country plung'd in grief;
While he, ambitious of immortal fame,
Inſcribes the marble *column* with his name,
Which ſome wild fig-tree will at length o'erthrow,
Since *tombs* obey the lot of all below." *Marſh*, p. 149.

" The ſpoils of WAR; the trunk in triumph placed,
And with the gleanings of the battle graced,
Cruſh'd helms, and batter'd ſhields; and ſtreamers borne
From vanquiſh'd fleets, and beams from chariots torn,
And captives rang'd around in mournful ſtate,
Are priz'd as bleſſings ſcarcely known to fate;
Fir'd with the love of theſe, what countleſs ſwarms,
Barbarians, Romans, Greeks, have ruſh'd to arms,
All danger ſlighted, and all toil defied,
And madly conquer'd, or as madly died!
So much the raging thirſt of fame exceeds
The generous warmth which prompts to worthy deeds,

That

That none confess fair Virtue's genuine power,
Or woo her to their breast, without a dower.
Yet has this wild desire, in other days,
This boundless avarice of a few for praise,
This frantic rage for names to grace a tomb,
Involv'd their country in one general doom:
Vain rage! the roots of the wild fig-tree rise,
Strike through the marble, and—their memory dies;
For, like their mouldering tenants, tombs decay,
And with the dust they hide, are swept away." *Gifford*, p. 337.

We have room but for one extract more, which we are confident will leave a pleasing impression on the reader, of the merits of this translator; of whom we take our leave, with the assurance, that in pointing out what we conceive to be errors, we are actuated by a friendly wish for his future success. A first attempt must ever be imperfect, and it reflects much credit on Mr. M. that we find here so little cause for serious animadversion.

" Must we then wish for nothing?—My advice
Would leave the Gods to judge what best suffice
Our num'rous wants, for they alone can know
From what pure fount life's real blessings flow.
For transient joys substantial good is giv'n:
Dearer than to himself is man to heav'n.
We urg'd by passion, by blind impulse led,
Implore the Gods to bless the nuptial bed:
They must determine whether babes or wife
Will prove the comfort, or the bane of life.
But that our pray'rs may still to something tend,
That we may supplicate, and not offend,
To this alone be our requests confin'd:
" Vouchsafe us health of body, peace of mind;
A dauntless soul that looks without dismay
On death, that sees existence glide away,
Grateful to nature; can endure, refrain,
Placid, nor too solicitous of gain;
The toils of Hercules would rather court,
Than such love-banquets and unmanly sport
As pleas'd th' Assyrian king." *Marsh*, p. 161.

" Say then, must man, depriv'd all power of choice,
Ne'er raise to Heaven the supplicating voice?
Not so; but to the Gods his fortunes trust:
Their thoughts are wise, their dispensations just.
What best may profit or delight they know,
And real good, for fancied bliss bestow;
With eyes of pity they our frailties scan;
More dear to them, than to himself, is man.
By blind desire, by headlong passion driven,
For wife, and heirs we daily weary Heaven; Yet

Yet ſtill 'tis Heaven's prerogative to know,
If heirs, or wife, will bring us weal or woe.
But, that thou may'ſt (for ſtill 'tis good to prove
Thy humble hope) aſk ſomething from above;
Thy pious offerings to the temples bear,
And, while the altars blaze, be this thy prayer.
O THOU, who ſee'ſt the wants of human kind,
Grant me all health of body, health of mind;
A ſoul prepar'd to meet the frowns of fate,
And look undaunted on a future ſtate;
That reckons death a bleſſing, yet can bear
Exiſtence nobly, with its weight of care;
That anger and deſire alike reſtrains,
And counts Alcides' toils and cruel pains,
Superior to the feaſts, the wanton ſport,
And morbid ſoftneſs of the Aſſyrian court." *Gifford*, p. 357.

If we are now aſked where we would place this tranſlator, our anſwer is ready. On the ſame bench with Owen; a little, and but a little, on the left hand. The former, perhaps, has more ſpirit, but the latter has more fidelity, and is inconteſtably better acquainted with his author. We may add, that Mr. M. poſſeſſed an advantage, which Mr. Owen wanted; that of conſulting, before he publiſhed, a recent tranſlation, which, for accuracy, will not ſpeedily be ſurpaſſed; and of which it is plain he has not neglected to avail himſelf.

ART. IV. *Daubeny's Vindiciæ Eccleſiæ.*

(Concluded from vol. xxiii. *p.* 602.*)*

THE third Chapter of this valuable work, to which we have now arrived, bears the ſame title with the third Chapter of Mr. Overton's apology for his *evangelical clients*. Both profeſs to be "an examination whoſe teaching (that of Calviniſts or Anticalviniſts) moſt reſembles that of our Church and her Reformers, in reſpect to the uſe made of the peculiar doctrines of the Goſpel, and the neceſſity of practical Chriſtianity". But the candour and preciſion, with which Mr. Daubeny conducts the enquiry, are very different indeed from the arts of controverſy diſplayed by Mr. Overton.

That gentleman, as it is here well obſerved, when he entered upon this part of the taſk, which had been preſcribed to him, aſſumed a new character; and inſtead of an *apologiſt* for ſuch of the clergy as teach the peculiar dogmas of Calvin, became the public *accuſer* of all by whom theſe dogmas are not taught.

To

To give weight however to the accuſation, it was neceſſary to repreſent thoſe individuals, whom it has evidently been his wiſh to render odious, as omitting, in their ſermons and other writings, doctrines of a very different nature from thoſe which characterize the ſchool of Calvin. Hence, by mutilated quotations, and paſſages diſtorted from their original meaning, he exhibits this author as having taught, in his *Guide to the Church*, that all, who live in the external communion of the eſtabliſhed Church, are ſure of ſalvation, *whatever be their character!*

"According to Mr. O.'s ſtatement, his readers are to underſtand it to be Mr. D.'s opinion, that every perſon conforming to our *national* church is, by virtue of that conformity, ſure of being ſaved. The queſtion is, does the language made uſe of by Mr. D. warrant ſuch a concluſion? To determine this, the reader muſt take the trouble to examine the ſeveral parts of my publication, marked down in the margin of Mr. O.'s page. The reſult of that examination, if I miſtake not, will be a decided conviction, that Mr. O. has groſsly miſrepreſented the meaning of the author. Mr. O. ſets out with ſaying, that "Mr. D. ſees no difference between the *true* Church of CHRIST, and the *national* church", &c. Mr. D. in the parts of his writings here referred to, ſays no ſuch thing. According to Mr. O.'s mode of quoting, indeed, that is, by tacking together three or four words from one page of a book, and three or four from another, without regard to ſubject or context, he may make an author ſpeak juſt what he pleaſes. But though Mr. O. may contrive to weave theſe ſeveral ſcraps together into a ſentence of his own, yet his readers will ſuffer themſelves to be egregiouſly deceived, if they take their opinion of the ſentiments of the original author from ſuch a mutilated tranſcript from his writings. Mr. O. on the ſuppoſition that he has read for himſelf, muſt know, that in none of the paſſages referred to at the bottom of his page, is the *national* church once mentioned; nor has the ſubject, to which thoſe paſſages belong, any reference to the church as a *national* eſtabliſhment." P. 190.

This is a heavy charge againſt the apologiſt for the evangelical miniſters, who boaſts ſo loudly of the fairneſs with which he ſtates the opinions of his opponents; but we have examined with care the grounds on which the charge is advanced, and have no heſitation to pronounce it not more heavy than juſt. Many other inſtances are produced, in which, not only Mr. Overton, but alſo the editors of *the Chriſtian Obſerver*, are convicted of having quoted the words of this author, in a manner ſo mutilated, as to exhibit him teaching the direct contrary to what is actually taught in the works quoted. It is the aim of theſe writers to repreſent him, and every Anti-Calviniſt who contends for the Apoſtolical conſtitution of the church, and conſiders ſchiſm as a heinous ſin, as a mere *formaliſt* in religion, who, in the cant of the party, "makes little USE of the

the SAVIOUR", and reſts every thing on external profeſſion. But,

" On the ſuppoſition that Mr. Overton read for himſelf, paſſages were to be found in my books", ſays Mr. D. " of a nature ſufficiently decided to have convinced him, that the meaning, for which he has thought proper to make their author reſponſible, could not poſſibly be the meaning intended to be conveyed by him. One paſſage, taken from *the Guide**, ſhall ſpeak for the reſt, becauſe it contains, in a ſmall compaſs, a full refutation of all Mr. O. has attempted to prove againſt the author of it in the chapter before us. Deſcribing what the character of Chriſt's diſciples ought to be, I proceed thus:—" Admitting faith in Chriſt to be, if we may ſo ſay, the grand germinating principle of the whole ſpiritual creation, they (Chriſt's diſciples) muſt not only abide in him, but *his ſpirit muſt alſo abide in them*, if they would become what Chriſtianity was deſigned to make them. The *ſhadow*, in this caſe, will not be taken for the *ſubſtance*. As members of his church, we may, in *ſome ſenſe*, be ſaid to be in CHRIST; but being *dead*, not *living* members of it, we are, in ſuch caſe, thoſe unfruitful branches of the vine which the huſbandman taketh away." P. 221.

In the fourth Chapter, the author vindicates himſelf from the charge brought againſt him by Mr. Overton, of having denied the doctrine of *original ſin*. This he does very completely, by ſhowing that the paſſages of " the Guide" referred to by his accuſer have no relation whatever to that doctrine; and, by quoting a paſſage from " the Appendix to the Guide", in which the doctrine is carried at leaſt as far as common ſenſe will accompany it, and conſiderably further than the ninth Article of religion *abſolutely requires* it to be received by the clergy†. He then adds;

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* Guide, pp. 234, 235.

† It ſeems abundantly ſufficient for every religious purpoſe to admit, that death was introduced into the world by the tranſgreſſion of Adam; that we are reſtored to life only through Jeſus Chriſt; that mankind are corrupted, and that this corruption can be rooted out only by the grace of God; that all men, except he who was the Son of God, as well as the ſon of man, have been ſinners; that without the ſhedding of blood there is no remiſſion of ſin; and that " the offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſins of the whole world, both original and natural". We are therefore decidedly of Dr. Hey's opinion, that " the intention of the compilers of the Articles was, to leave men a liberty of aſſenting, who ſhould *doubt* whether the diſorderly propenſities of man were owing to Adam's tranſgreſſion"; though the reaſon for which we adopt this opinion is very different from that aſſigned by him. See Hey's Lectures, vol. iii. p. 152; and Britiſh Critic, vol. xxi. p. 596.

" With

"With this extract before him, my reader is prepared to appreciate the conclusion of this Chapter in the following language, on which I leave him to sit in judgment. "Is it not then, so far, pretty clear to whom the charge of *gross misrepresentation* belongs? Nay, were that compatible with the doctrines of our church, might we not almost be indignant at these gentlemen? How can they come forward, in the grave character of divines, to criminate others who are innocent, upon the *very points* in which they are *so notoriously guilty themselves?* If this has not been proved with regard to the present doctrine, how shall we be able to prove any thing? And if it has, it will be easy to prove the same, concerning any other fundamental doctrine of the church; they will all necessarily take their different complexions according to our different ideas here."

This is not quite so clear a case as Mr. Overton seems to think. In our review of his book we have shown*, that there are two senses, both Anti-Calvinistic, in which the ninth Article may be understood according to the injunction of the Royal Declaration; and that the necessity of divine grace to enable man to work out his own salvation must be admitted by him who subscribes it in either of the senses. But, as the author adds, "grant Mr. Overton every thing he assumes, admit the correctness of all his assertions, and let there be no defect in his logic, and his proofs will then bid fair to be complete." P. 232. Mr. Daubeny passes over unnoticed the apologist's fifth Chapter, which treats of repentance, because he perceived in the margin no reference to his own writings, nor any thing inconsistent with "the doctrine of the Church of England". Had he been less acquainted than he is with the arts of modern Calvinists, we should not have been surprised at this conduct; for that charity which thinketh no evil, and of which, to his credit, he possesses a very large share, might, in that case, have prevented him from perceiving any thing dangerous in Mr. Overton's doctrine of repentance. We are, however, extremely surprised, that the author of "a Guide to the Church", the correspondent of Sir Richard Hill, and the man who may be said to make it his chief employment to detect the errors and arts of heretics, did not perceive, in the fifth Chapter of "the true Churchmen ascertained", *many phrases* highly reprehensible, because calculated to mislead; and at least *one doctrine*, which can be reconciled neither to common sense, to the standard writings of the Church of England, nor to that gratitude which we owe to the author of our being for all our present enjoyments and future prospects. But we are not at present reviewing Mr.

* Brit. Crit. vol. xxi. p. 596, &c.

Overton's

Overton's work; and therefore, referring our readers to what we have elſewhere* ſaid of this part of it, we paſs on to the ſixth Chapter; in which, as in the ſixth Chapter of the Apology, "the queſtion is proſecuted with regard to the doctrine of JUSTIFICATION".

In this maſterly Chapter the learned author ſhows, that great part of the difficulty in which the ſubject has been involved, by the controverſial writings of Calviniſts and Anti-Calviniſts, has ariſen from their loſing ſight of the diſtinction which occurs every where, in the writings of our reformers, between the *firſt and final* juſtification of Chriſtians. He proves, beyond the poſſibility of doubt, that this diſtinction was admitted, not only by thoſe eminent divines, but alſo by the fathers of the church, and even by the Apoſtles. In the language of the reformers, and likewiſe of St. Auguſtine, Chriſtians are ſaid to be juſtified by baptiſm. This is their *firſt* juſtification; and as faith is the ſole condition of baptiſm, therefore faith may be ſaid to be the ſole condition of the firſt juſtification; but this juſtification may be loſt, and certainly will be loſt by all who are not, after baptiſm, careful to maintain good works; ſo that good works ſpringing from faith are neceſſarily a condition of our *final* juſtification at the laſt day. To Mr. Overton's quibbling objections to this doctrine the reader will here find the moſt ſatisfactory anſwers, as well as a complete proof that it is the doctrine of St. Paul, on which is built the eleventh Article of our church.

"The eleventh Article is built on that celebrated paſſage of St. PAUL, Rom. iii. 28, "Therefore we conclude that a man is juſtified by faith without the deeds of the law", together with the parallel paſſage in his Epiſtle to the Galatians, "Knowing that a man is not juſtified by the works of the law, but by the faith of JESUS CHRIST, even we have believed in JESUS CHRIST, that we might be juſtified by the faith of CHRIST, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified". The ſenſe in which theſe expreſſions—"juſtified by faith without the deeds of the law", and "not juſtified by the works of the law, but by faith", were uſed by the Apoſtle in the foregoing paſſages, will guide us to the meaning intended to be conveyed by our reformers in the eleventh Article." P. 291.

He then proves, that the error which St. Paul was in theſe paſſages oppoſing, was that of the Judaizing Chriſtians, who taught that circumciſion, and an obſervance of the Moſaic law, was in the firſt place neceſſary to entitle the Gentiles to juſtification through Chriſt.

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* Brit. Crit. vol. xxii. p. 25—32.

"But

" But our reformers, in their homily on ſalvation, apply the foregoing paſſage, taken from the Epiſtle to the Galatians, to the caſe of *baptized Chriſtians*; for, immediately after, ſpeaking of the juſtification conveyed by baptiſm, they ſay, " this is that juſtification or righteouſneſs which St. Paul ſpeaketh of, when he ſaith, no man is juſtified by the works of the law, but freely by faith in JESUS CHRIST". The juſtification of which St. Paul ſpeaks is evidently *juſtification by faith only*, to the excluſion of the works of the law, conſidered as either in oppoſition to, or at leaſt incompatible with it. To make the language, therefore, of the Apoſtle, which immediately referred to the Judaizing Chriſtians of his day, apply to Chriſtians in general, the works and deſervings of the Chriſtian muſt correſpond with the works of the law, againſt which the Apoſtle's argument was directed, *in this reſpect*, that they are inſiſted upon as giving a *title* of juſtification to the party. In ſuch caſe, the concluſion of St. Paul's argument applies as well to the modern Chriſtian as it did to thoſe to whom it was originally addreſſed. By ſetting up a ſpecies of juſtification by *works*, that is, in oppoſition to, or incompatible with, that juſtification under the goſpel by faith only, the Chriſtian fruſtrates or rejects the grace of God in CHRIST; for, if righteouſneſs or juſtification is to be obtained " by works or deſervings of our own", then is Chriſt dead in vain; the goſpel diſpenſation is then become ineffectual. Theſe two paſſages, then, from the Apoſtle's writings, Romans iii. 28; Gal. ii. 16; which conſtitute the ground on which the eleventh Article was built, evidently refer to that juſtification conveyed to the party on his admiſſion into Chriſtianity, to which faith was the only requiſite title. The language of this Article, then, is ſtrictly proper, when properly underſtood; and the reader will perceive, that faith being mentioned in it as the *only* condition of juſtification, though neceſſary to the ſenſe in which juſtification is *there* placed, furniſhes no argument againſt works being alſo admitted to be a condition of juſtification, when the ſubject is taken upon different ground." P. 293.

Mr. D. proceeds then to ſhow, and ſhows fully, that St. James took up the ſubject on a different ground; maintaining, that works which ſpring from a lively faith are a condition of our *final* juſtification at the day of judgment; though the *meritorious cauſe* of juſtification, in both ſenſes, is the ſacrifice of Chriſt on the croſs, to the excluſion of all merit in man, whether derived from faith or from works. This doctrine is taught explicitly in the author's " Guide to the Church", and in " the Appendix to the Guide;" but Mr. Overton, not underſtanding or chooſing to miſrepreſent it, affirms, that it is not the doctrine of a ſound Proteſtant. Mr. Daubeny, therefore, having here proved again, that it is the doctrine taught by our church in her liturgy and homilies, adds,

" I have now gone through this unneceſſarily involved ſubject; and truſt, I have committed myſelf upon it in ſuch a manner, as to convince, if not Mr. O. every unprejudiced reader, that I am juſt as

ſound a Proteſtant as our reformers were; conſidering it to be no impeachment of that character, that I know (what every divine of the Church of England ought to know) where to draw the line of diſcrimination between the genuine fundamental doctrines of grace, and that groſs heretical ſuperſtructure which J. CALVIN raiſed upon it; and for which, in part at leaſt, Mr. O. appears an advocate." P. 304.

During the courſe of this inveſtigation, Mr. Daubeny convicts the Apologiſt of having repeatedly quoted partially and unfairly from "the Guide", and "the Appendix to the Guide"; of having attributed to the author of theſe works the words quoted by him from our reformers; and of having groſsly and frequently perverted his meaning, as well as the meaning of thoſe, to whom both authors appeal. At all this he expreſſes a ſurpriſe, which we think he could hardly have felt, had he duly weighed the import of the note ſubjoined to the tenth page of Mr. Overton's Preface. In the text of that page Mr. Overton ſays, "In what is here given as a quotation, the *words* of the author are carefully diſtinguiſhed"; but in the note he adds:

"In a few inſtances, the *perſon*, or *tenſe*, or an inſignificant word, for the ſake of connection, is *altered*, or the *antecedent* is put for the *relative*; but never (errors excepted) where ſuch change can poſſibly affect the argument."

This acknowledgment, we confeſs, prepared us for partial and unfair quotation; for we need not tell Mr. Daubeny (though Mr. Overton, if we may truſt an angry letter which he wrote to us, ſeems not to know) that the *antecedent*, in the grammatical ſenſe of the word, can *never* be put for the *relative* without altering the *ſenſe*; and that the inſtances are few indeed in which the *perſon* or *tenſe* can be altered without, in ſome degree, affecting the *argument*. This conſideration made us ſpeak of the few falſe quotations which we pointed out with a degree of aſperity, of which he, who could treat his readers with the contempt implied in this Apology for his miſrepreſentations, has ſurely no cauſe to complain; but which we ſhould probably have avoided, had we been aware of the circumſtances which Mr. Daubeny, with ſo much candour, has brought forward in favour of his antagoniſt.

"In juſtice to Mr. Overton", ſays he, "it muſt be obſerved, that he is underſtood in the world, not to be ſo much the independent writer for, as the public reporter of, a party; that the documents which his publication exhibits have been furniſhed from various quarters; his chief office having been that of arranging, and giving the *lucidus ordo*, to the diſcordant maſs of materials with which his friends had ſupplied him. Should this, as from that part of Mr. O.'s publication now immediately before me I ſhould in charity conclude muſt have

have been the caſe, Mr. O. may have been unintentionally led into errors by a too implicit confidence in the honeſty of his aſſiſtants. Such a plea for the numberleſs garbled quotations to be met with in his publication, a regard for Mr. O.'s reputation as a clergyman diſpoſes me moſt readily to admit." P. 282.

The ſeventh Chapter of this work, in which, as in Mr. Overton's ſeventh Chapter, "the queſtion of adherence is purſued, in reſpect to the doctrine of good works; with a vindication of our tenets on this head", is in a high degree honourable to the author, and muſt prove inſtructive to him who ſhall peruſe it with attention and without prejudice. It is hardly ſuſceptible, however, of abridgment; and, as our limits admit not of inſerting it entire, we muſt content ourſelves with tranſcribing the following extracts.

"Mr. O. ſays, "The church concludes, that *in the nature of things* it is impoſſible it ſhould be otherwiſe (than that believers derive from Chriſt whatever is requiſite for the ſupport of the ſpiritual life); that the principles of the goſpel really embraced muſt be operative". P. 276. "I know not where the church has *thus* concluded. I know not where ſhe points out the work of *nature*, as an exemplar, by which the Chriſtian is to form an *accurate* idea relative to the work of *grace*. The two works admit of a compariſon only to a certain extent; beyond that, the language employed on the occaſion becomes incorrect, and leads to error." P. 377.

"To deſcribe good works as the *natural* fruit and *neceſſary* effect of that faith which juſtifieth, is to lead to the concluſion, that the diſpenſations of grace and of nature have been equally ſettled, according to a previous eſtabliſhed ſyſtem, ſo as to render the progreſs of cauſe and effect in both equally uniform and invariable. But however this *literal* application of a figurative alluſion* to the neceſſary connection between faith and works may correſpond with the Calviniſtic notion of *finiſhed* ſalvation, in the caſe of individuals, according to which both the end and the means have been definitively provided, in conformity with the abſolute predetermined will of the DEITY; ſtill it does not at all accord with the condition of fallen man, under the covenant of grace, as a moral and accountable agent. We cannot therefore be ſurpriſed, that the language of ſcripture, together with the too frequently interrupted progreſs of man's ſalvation, ſhould bear the moſt decided teſtimony againſt it.

"What, it may be aſked, became of the *natural* and *neceſſary* connection between faith and good works in the caſe of St. PETER? who, though undoubtedly poſſeſſed of juſtifying faith, when he was pronounced *bleſſed* by our Saviour, on the declaration of his creed, yet afterwards baſely forſook and denied his Maſter. Nor could St. Paul

* The alluſion particularly referred to is that of our Saviour. St. John, xv. 1—5.

entertain

entertain any idea of this *natural* and *neceſſary* connection between faith and works, when, in his own caſe, he expreſſed a fear leſt, choſen veſſel as he was, after all his preaching to others, "he himſelf ſhould be a caſt-away"; or when he directed thoſe who thought they ſtood firm in the faith to take heed leſt they fall; or when he intimated the poſſibility of *their* falling away, who had actually "been enlightened, had taſted of the heavenly gift, and been made partakers of the Holy Ghoſt". In conformity with the general tenor of ſcripture on this ſubject was the ſentiment of our reformers, who declared, in the caſe of the penitent thief, that the juſtification obtained by his confeſſion on the croſs would have been again loſt "had he lived, and not regarded faith and the works thereof." . . . .

"Such appears to have been the doctrine inculcated by St. PETER on this ſubject, when he directs "the elect according to the foreknowledge of God"; and who, he ſays, had "obtained like precious promiſes with himſelf," 2 Peter, i. 1, to "give diligence to make their calling and election *ſure*;" by adding to their faith all Chriſtian graces and virtues; inſtructing them, that if theſe things were in them, and abounding, they ſhould neither be barren nor unfruitful in the knowledge of our Lord JESUS CHRIST; and that, *if they did theſe things*, they ſhould never fall." P. 378.

The reaſoning of theſe extracts, and the grounds on which that reaſoning is built, are deciſive, not only againſt that *phyſical* conjunction of faith and works, for which ſome modern Calviniſts ſeem to plead, but alſo againſt the doctrines of *individual* election, the *aſſurance* of faith, and the *neceſſary* perſeverance of the ſaints. Well, therefore, might the author ſay,

"Mr. O.'s publication and my writings are before the world; every intelligent reader, if diſpoſed, has it in his power to appreciate them; and the more the reader is left to himſelf for that purpoſe, ſufficient documents being laid before him, the more correct, probably, will his judgment be. It not being my wiſh to preclude that judgment, I content myſelf, on this occaſion, with furniſhing the means neceſſary to qualify it for its important office."

The concluding Chapter of this work opens with a complaint, mildly ſtated, of the unfair treatment which the author has received from Mr. Overton.

"From the analyſis of Mr. O.'s reaſoning and evidence, laid before him in the preceding Chapters, the reader muſt have ſeen, that my ſentiments undergo, for the moſt part, ſuch a metamorphoſe (metamorphoſis) in Mr. O.'s edition of them, as no longer to be cognizable for my own. What by the means of miſapplication and mutilation; by the expedient of words put in and words left out; by the help of ſentences divorced from their legitimate context, aided by indirect inſinuations, and in ſome inſtances unequivocal aſſertions, relative to the principles of his ſuppoſed opponents; Mr. O. has contrived to make me ſpeak juſt what the proof which he had to eſtabliſh required

required that I ſhould ſpeak. Notorious ſpecimens to juſtify the above (this) charge are to be found in pages 115, 199, 211, 215, 265, 279 of Mr. O.'s publication; and I know not that I ſhould err widely from truth were I to adopt Mr. O.'s frequent method of concluding his references, by adding the comprehenſive word *paſſim* on this occaſion. Indeed ſo groſs have been the miſrepreſentations of my text, ſo notorious *the iniquity of quotation* practiſed, in ſome inſtances, by Mr. O. that I have been conſtrained, from a reſpect for the profeſſion, to conclude, that Mr. O. has written, on this occaſion (as it has been reported), from documents furniſhed from various quarters, haſtily collected with more zeal than judgment, and adopted without proper examination." P. 389.

That this concluſion is fairly drawn we are convinced, by a circumſtance which Mr. Daubeny could not know when he wrote the paragraph we have juſt quoted. In the Letter which we had the honour to receive from Mr. Overton, and to which we have already alluded, he perſiſts in claiming the merit of having made his quotations with *peculiar correctneſs*. Nay, he even goes ſo far as to promiſe, that if, with the aid of Mr. Daubeny's volume now before us, which we muſt ſuppoſe he had not then* read, "we can point out any palpable miſquotations and miſrepreſentations from his 400 pages, they ſhall be publicly acknowledged to be ſuch, and our ſervices rewarded with his beſt thanks". This is the language of a man confident that he was ſtanding on the firmeſt ground; but the miſquotations and miſrepreſentations, with which Mr. Overton's *Apology* abounds, are here proved to be ſo *numerous* and ſo *palpable*, that we are perſuaded he could have felt nothing of this confidence, had he not placed *implicit* truſt in the fidelity of the friends by whom the quotations were furniſhed. Had he himſelf conſulted the various works which are quoted, though, in the ardour of controverſy, his judgment might have been ſo far perverted, as to underſtand in a Calviniſtic ſenſe whatever can be ſqueezed into that ſyſtem, he could not ſurely have perſevered in attributing to Mr. Daubeny phraſes and ſentiments which, in his cooler moments, he muſt have *perceived* to be very different from thoſe which that author had advanced. We beg leave, however, to call his promiſe to his remembrance, and to ſubmit to his judgment, whether it may not become him, as a clergyman, to expoſe to public indignation the arts of thoſe by whom he has been ſo egregiouſly miſled, and made the inſtrument of calumniating a brother who deſerves ſo well of the Church of Eng-

* The Letter is there dated York, June 20, 1803.

land. From an acknowledgment of having been deceived no diſgrace can enſue; we need not ſay what muſt enſue from perſevering in calumny.

During the remainder of this Chapter, the author recapitulates, in a maſterly manner, the evidence which he and Mr. Overton have produced for their reſpective opinions. He ſhows, that of the hiſtorians to whom the apologiſt appeals, STRYPE and BURNET alone appear to have paid any attention to the ſubject; that Moſheim muſt have been little acquainted with the doctrines of the Church of England during the reign of our ſixth Edward; and that Collier's Hiſtory, though the beſt that we have, is never appealed to in Mr. Overton's work. He proves likewiſe, in oppoſition to Mr. O. that our reformers paid no particular deference to the opinions of St. AUSTIN, and that their reſpect for him was certainly not greater than their reſpect for St. CHRYSOSTOM. We think, indeed, that it cannot have been ſo great; for they have incorporated a prayer of St. Chryſoſtom's with the daily ſervice of the church, and have nowhere rendered ſuch honour to the Biſhop of Hippo. He proves likewiſe (p. 404) that, in the opinion of Dr. WHITACRE, the moſt learned of all the Calviniſts in the reign of Elizabeth, the Calviniſtic doctrines of election and reprobation were *not concluded and defined by public authority*, though that Doctor complained of BARRET for oppoſing them; that the very propoſal of the Lambeth Articles was a proof that the doctrine of the church was *not*, in that reign, deemed Calviniſtical; a proof ſtrongly corroborated by the rejection of thoſe Articles*; and that Biſhop Jewell's *Apology*,

* As the Lambeth Articles are frequently referred to in this controverſy, we ſhall here ſubjoin them, for the benefit of thoſe to whom they are not known.

"1. God from eternity hath predeſtinated certain men unto life; certain men he hath reprobated. 2. The moving or efficient cauſe of predeſtination unto life is not the foreſight of faith, or of perſeverance, or of good works, or of any thing that is in the perſon predeſtinated, but only the good will and pleaſure of God. 3. There is predetermined a certain number of the predeſtinate, which can neither be augmented nor diminiſhed. 4. Thoſe who are not predeſtinated to ſalvation ſhall be neceſſarily damned for their ſins. 5. A true, living, and juſtifying faith, and the ſpirit of God juſtifying, is not extinguiſhed, falleth not away, it vaniſheth not away in the elect, either finally or totally. 6. A man truly faithful, that is, ſuch an one who is endued with a juſtifying faith, is certain, with the full aſſurance of faith, of the remiſſion of his ſins, and of his everlaſting ſalvation by Chriſt. 7. Saving grace is not given, is not granted, is not communicated

Apology, to which Mr. O. appeals, expreſsly maintains the doctrine of *univerſal* redemption. The ſame doctrine is maintained (1562) in the Preface to the Homilies, which is certainly a public deed of *authority;* and in Archbiſhop Parker's Preface to the Biſhop's Bible, which was publiſhed in 1572, only ten years after the promulgation of our preſent Articles. It is likewiſe ſhown that, at the Synod of Dort (1618), the divines of the Engliſh Church bore public and decided teſtimony to the Anti-Calviniſtic doctrines of *univerſal redemption* and *free agency*; and that the King, with the greateſt part of the epiſcopal clergy, highly diſapproved the proceedings of that Synod, preferring the ſentiments of ARMINIUS to thoſe of GOMARUS and CALVIN. The object of the Royal Declaration has been already pointed out; and though Mr. Overton chooſes to call LAUD a moderate Calviniſt, Mr. BOWMAN, who appears to have been a Calviniſt in the full ſenſe of that title, knew better how to diſtinguiſh between the friends and opponents of his ſyſtem.

"In his review of the doctrines of the reformers, printed in 1768, he has obſerved, "that an Archbiſhop was brought to the bar, condemned, and executed, among other things, for *introducing Arminianiſm*". Such was, in thoſe days, the ſpirit of Calviniſm. And when it is conſidered, that the ſame party which brought LAUD to the block, afterward overturned to the foundation the conſtitution of their country, both in church and ſtate: ſuch a conſideration, it is preſumed, will not be very favourable to a cauſe which, under the guiſe of a purer religion, led to ſo irreligious, ſo diabolical a concluſion." P. 430.

But though the author writes in this manner, he thinks as we do of thoſe moderate Calviniſts who, while they themſelves admit the whole ſyſtem (for it cannot be admitted in *part*) as a collection of opinions which, to their private judgments, appear to have their foundation in truth, do not, however, contend for the peculiar dogmas of that ſyſtem, or for ſo many eſſential Articles of Chriſtian faith. Speaking of

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nicated to all men, by which they may be ſaved if they will. 8. No man can come unto Chriſt unleſs it ſhall be given unto him, and unleſs the Father ſhall draw him; and all men are not drawn by the Father, that they may come unto the Son. 9. It is not in the will or power of every man to be ſaved.".

Theſe nine Articles were propoſed by the Calviniſts, to ſecure the church againſt the errors of BURNET and others, which were not, as Whitacre acknowledged, condemned by any public authority; but ſuch *notorious divinity* (to uſe a phraſe of Mr. Overton's) was rejected by the good ſenſe of Elizabeth, and the piety of the Engliſh clergy.

the late excellent Biſhop HORNE, and Mr. JONES of Nayland, he ſays:

"With their zeal, though not with their abilities, I ſhould be happy to co-operate with every ſincere and pious Calviniſt, in the diſſemination of the *genuine doctrines of the croſs*; and, where a Chriſtian ſpirit prevails, this might be done without offence being given to private opinions on either ſide. Neither Calviniſm nor Anti-Calviniſm, abſtractedly conſidered, conſtitutes the preciſe ſtandard by which true Chriſtian characters ought definitively to be aſcertained; becauſe moſt conſcientious and exemplary Chriſtians have been, and doubtleſs ſtill are to be, found under each deſcription. It is only when Calviniſm, as ſeems to be attempted in the preſent day, is made the criterion by which ſound divinity is to be determined, that we complain. This is, as it were, to throw down the gauntlet of public challenge; and there never will be wanting, among the faithful ſons of our church, thoſe who will feel themſelves called upon to take it up. But all controverſies on this ſubject are to be deprecated; as they tend, generally ſpeaking, more to diminiſh charity than to increaſe knowledge. In this conviction, my wiſh is not to prolong the preſent controverſy, ſo much as to cloſe it for ever. To this end, may the God of peace incline the hearts of men, as to a zeal of truth, ſo to love of peace. And ſince we are fallen upon thoſe points which are diſputable to the world's end, may the ſame God compoſe the minds of men to a wiſe moderation, and bind up their lips in a ſafe and diſcreet ſilence; that if our brains muſt needs differ, yet our hearts and tongues may ever be one." P. 460.

To this Prayer, which Mr. Daubeny tranſcribes from the pious Biſhop Hall, we truſt that our readers are diſpoſed to unite with us in adding, from the heart, AMEN.

ART. V. *Letters of the Earl of Chatham to his Nephew Thomas Pitt, Eſq. (afterwards Lord Camelford) then at Cambridge.* Crown 8vo. 104 pp. 5s. Payne, Mews-Gate. 1804.

THE curioſity excited by theſe Letters, as productions of the late Lord Chatham, will be gratified rather by the inſight they give into the noble writer's heart, than by any exemplification of the powers of his mind. He appears in them as an affectionate uncle, but by no means as a great ſtateſman, nor even as a ſtudent of ſuperior ſagacity. The kind intereſt which he takes in his nephew's welfare is the chief claim he has upon our attention, and we ſeek in vain for thoſe luminous obſervations, which might be expected to diſtinguiſh the Letters of Lord Chatham from thoſe of ordinary writers.

writers. It will be allowed, however, that his moral precepts are good, and it will be ſeen with pleaſure, by thoſe who think juſtly, that religion holds its due place in his eſteem and recommendation. It is a little curious, at the ſame time, to find a preceptor of ſo very different a claſs, falling in occaſionally with almoſt the words of the late Lord Cheſterfield. He cautions his nephew againſt "the prepoſterous error" of fancying himſelf "above ſuch trifles as being genteel, dancing, fencing, riding, and doing all manly exerciſes with grace and vigour"; and he rejoices in having obſerved, on the contrary, that he was "properly attentive to make himſelf genteel in perſon, and well-bred in behaviour". He proceeds on the ſubject of fencing, with ſome obſervations, which it is impoſſible not to regret were either not known or not regarded by the ſon of his nephew.

"I am very glad you have taken a fencing-maſter: that exerciſe will give you ſome manly, firm, and graceful attitudes: open your cheſt, place your head upright, and plant you well upon your legs. As to the uſe of the ſword, it is well to know it; but remember, my deareſt nephew, it is a ſcience of defence: and that a ſword can never be employed *by the hand of a man of virtue*, in any other cauſe." P. 34.

The application to other weapons is too obvious to be pointed out, and too melancholy to be diſcuſſed. Lord C. then cautions his nephew againſt ſtooping, and thus proceeds, with great ſimilarity to the other noble monitor.

"Above all things avoid contracting any peculiar geſticulations of the body, or movements of the muſcles of the face. *It is rare to ſee in any one a graceful laughter; it is generally better to ſmile than laugh out*, eſpecially to contract a habit of laughing at ſmall or no jokes." (He concedes, however, ſomething.) "Sometimes it would be affectation, or worſe, mere moroſeneſs, not to laugh heartily, when the truly ridiculous circumſtances of an incident, or the true pleaſantry and wit of a thing, call for and juſtify it; but the trick of laughing frivolouſly is by all means to be avoided: *Riſu inepto, res ineptior nulla eſt.*" Ib.

Theſe coincidences, however, we do not conſider as any reproach to the preſent author; they are the dictates of ſound good ſenſe, and particularly proper to be ſuggeſted to young men whoſe rank in life demands a diſtinguiſhed carriage and behaviour. The liſt of books recommended by Lord Chatham is very ſcanty. The following are the whole number. Virgil, Terence, Pope's Homer, Dryden's Fables, Homer, Euclid, Locke's Conduct of the Underſtanding, and Treatiſes on Human Underſtanding, Government, and Toleration; Horace, Cicero de Officiis, Amicitia, Senectute, with his Catilinarian, and Philippic

Philippic Orations; Salluſt, Burnet's Hiſtory of the Reformation (abridged), Father Paul on Benefices, Moliere's Plays, Addiſon's Spectators; Oldcaſtle's Remarks by Bolingbroke, Nathaniel Bacon's Obſervations, Lord Clarendon's Hiſtory, Burnet's Own Times, Revolutions of York and Lancaſter in Pere d'Orleans, Rapin and his Continuator, Welwood's Memoirs, Davis's Ireland, Blair's Chronology, Cicero and Demoſthenes generally, Vitrarii jus publicum. Theſe, with a Courſe of Logic, and another of Experimental Philoſophy, form the whole ſyſtem of ſtudy recommended in theſe Letters; but it is certainly to be ſuppoſed that many other authors were privately ſuggeſted.

With reſpect to ſome of theſe, the world is highly obliged to the noble editor for the cautions he has introduced into his excellent Preface, by far the moſt luminous part of the publication. This is particularly obſervable, with reſpect to Bolingbroke's Remarks; on which, and their author, we have theſe excellent obſervations.

"Some early impreſſions had prepoſſeſſed Lord Chatham's mind with a much more favourable opinion of Lord Bolingbroke than he might himſelf have retained on a more impartial conſideration. To a reader of the preſent day, the "Remarks on the Hiſtory of England" would probably appear but ill entitled to the praiſes which are, in theſe Letters, ſo liberally beſtowed upon them. For himſelf, at leaſt, the editor may be allowed to ſay, that their ſtyle is, in his judgment, declamatory, diffuſe, and involved; deficient both in elegance and in preciſion; and little calculated to ſatisfy a taſte formed, as Lord Chatham's was, on the pureſt models of claſſic ſimplicity. Their matter he (the editor) thinks more ſubſtantially defective; the obſervations which they contain diſplay no depth of thought, or extent of knowledge; their reaſoning is, for the moſt part, trite and ſuperficial; while, on the accuracy with which the facts themſelves are repreſented, no reliance can ſafely be placed. The principles and character of their author, Lord Chatham himſelf condemns with juſt reprobation; and when, in addition to this general cenſure, he admits, that in theſe writings the truth of hiſtory is occaſionally warped, and its application diſtorted for party purpoſes, what further notice can be wanted of the caution with which ſuch a book muſt always be regarded?" P.xvi.

Lord G. has alſo rendered a public ſervice, in bringing forward to public notice that fine ſentiment of Plutarch, which ſtands ſo ſtrongly oppoſed to the paltry maxim of French meanneſs, that "no man is a hero to his valet-de-chambre". He thus tranſlates and cites it.

"Real virtue", ſays that inimitable moraliſt, "is moſt loved where it is moſt nearly ſeen; and no reſpect which it commands from ſtrangers can equal the never-ceaſing admiration it excites in the daily intercourſe of domeſtic life. Τῆς ἀληθινῆς ἀρετῆς κάλλιστα φαίνεται τὰ

μάλιστα φαινόμενα· καὶ τῶν ἀγαθῶν ἀνδρῶν ἀυδὲν οὕτω θαυμάσιον τοῖς ἰκέτοις, ὡς ὁ καθ' ἡμέραν βίος τοῖς συνοῦσιν." P. ix.

The paſſage is happily applied to the nearer view of Lord Chatham afforded by theſe Letters.

It is a little ſingular, that Lord C. quotes Latin verſes in the form of proſe, and ſo they are printed in this book. Horace alſo he quotes very incorrectly. "Quid voveat *majus matricula dulcis* alumno", p. 198, inſtead of "quid voveat *dulci nutricula majus* alumno". Would there have been any impropriety in correcting this in the printing?

The picture of Lord Chatham in private life, exhibited in theſe Letters, has at leaſt the advantage of being new; and it is calculated to excite regard rather than admiration. Of the latter, he had received enough as an orator and a ſtateſman; but

"Fame is no plant that grows on mortal ſoil,
Nor in the glittering foil,
Set off to the world, nor in broad rumour lies,
But lives, and ſpreads abroad, by thoſe pure eyes,
And perfect witneſs of all judging Jove,
As he pronounces laſtly on each deed,
Of ſo much fame in Heav'n expect thy meed."

ART. VI. *An Account of the Native Africans in the Neighbourhood of Sierra Leone; to which is added, an Account of the preſent State of Medicine among them. By Thomas Winterbottom, M. D. Phyſician to the College of Sierra Leone. Two Volumes.* 8vo. 15s. Hatchard. 1803.

THE author modeſtly calls this publication, which is the moſt ſatisfactory on the ſubject which has yet appeared, a rude ſketch of the domeſtic œconomy, and medical knowledge of the inhabitants of the windward coaſt of Africa. It is divided into diſtinct parts, of each of which we ſhall give a conciſe account. The firſt volume comprehends every particular relating to the geographical deſcription of the African coaſt, and more immediately ſo of Sierra Leone and its vicinity. The diviſion of the year, and the variety of climate, the ſtate of agriculture, the diet and cookery of the Africans, occupy two or more Chapters. Not the leaſt entertaining, or intereſting of thoſe which ſucceed, repreſent the ordinary employments and amuſements of the natives. Some of theſe are as follows.

"The

"The Timmanees and Bulloms have moreover a variety of games which they practiſe with great pleaſure, and take vaſt intereſt in, even when they are playing for amuſement, and not for any ſtake of value. One of the games which they play at is called k'yungee-poo, or the game of bamboos. For this purpoſe a ſquare is traced upon the ground, in the centre of which, at the corners, and in the middle of each ſide, a hole is formed. Two lines are drawn through the centre, which interſect each other, and paſs through and beyond the lateral holes: at each of their extremities, a hole or town, as they call it, is placed, which makes the number of towns amount to thirteen. Each player has eleven pieces of bamboo, which are diſtinguiſhed by one ſet being longer than the other. In order to play, a bamboo is put into one of the corner towns; and, as the *moves* are alternate, the other party does the ſame at the oppoſite corner. The firſt bamboo is then moved to one of the lateral towns, in order to allow others to be introduced. It may at the next move be placed in the centre, end town, &c. The bamboos may be moved forwards or backwards at pleaſure, but they muſt reſt at the firſt town they meet *in the path*, and not paſs it for another. If one party be in a town at the extremity of a line, or in the centre, and the other be in the middle (or ſide town) having the town behind it unguarded, the opponent may ſtep over into the unoccupied town, and thus take a man as at draughts. The players may introduce as many bamboos upon the board as they chuſe, but ſeldom above four or five are brought forward at once, and theſe can only be introduced at the corner town, which each occupied at firſt.

"This game does not appear to admit of ſuch variety, nor is it ſo generally practiſed as the following, which is called k'yungee-bel, or the game of palm nuts. To play at this, they have a board about two feet in length, ſharp pointed at each end, and placed for convenience upon a ſtand. There are fourteen ſhallow round holes formed in it, ſix of which are on each ſide, and oppoſite to each other; theſe they call towns. The two other holes are placed one at each end, for the players to depoſit the counters which they win. Each player has twenty-four palm nuts or counters, four of which he places in each town on that ſide of the board which he keeps to himſelf. The game conſiſts in moving theſe palm nuts all round the board from left to right, but ſo that the whole number contained in any one town muſt be taken up and depoſited one by one in the following right hand towns, as far as they will reach. If the laſt palm nut falls into one of the adverſary's towns, which contain but one or two counters, they are taken up and placed in the depot; but if there be already three in the town, as the addition of another nut forms a complete ſet, they cannot be taken, but remain there without doing good to either party. Thus, if in the furtheſt town towards the left hand, there happen to be eight palm nuts, the player may take them up; and leaving this town empty, he depoſits a counter in each of his own towns in ſucceſſion towards the right, in addition to thoſe they already contain; the remainder are depoſited ſingly in the three firſt towns of his adverſary. If in the town in which the *laſt* palm nut is placed there be only one or two counters, he not only takes them, but alſo thoſe in the firſt and ſecond town, provided with his addition the number of counters contained

tained amount only to three in each, but this wholly depends upon the laſt palm nut. In this manner the game proceeds, until one party has won as many counters as he began with, which decides the game in his favour. Simple as this game may appear, it is ſufficiently intereſting to employ their whole attention, and is purſued with equal avidity by the boys and girls, by matrons and infirm old men.

"Upon theſe occaſions, a number of people collect around the players, mutually aſſiſting them with their advice, and appearing highly gratified with their ſucceſs. Theſe games being forbidden by the Koran, are ſeldom or never practiſed by the Mahommedans." Vol. i. p. 115.

The eighth Chapter explains their government and adminiſtration of juſtice; the ninth, the political ſituation of their women, their marriages, and domeſtic peculiarities. We next have an account of their wars, and ſtate of their commerce; and here we have the moſt ſatisfactory conviction, that the accuſation which ſome writers have brought againſt the Africans of being anthropophagi, is falſe and unjuſt.

In the twelfth Chapter, the author deſcribes the perſons of the Africans, and endeavours to explain the ſuppoſed cauſes of their black colour; in that which follows, we have the general character of the natives as given by different authors, their pride, ſenſibility, deference to old age, hoſpitality, genius, &c. The following circumſtances are curious on this head, and are taken from the fourteenth Chapter.

"The Foolas and Mandingos being a more enlightened people, and profeſſing a religion which teaches them that God alone is the proper object of worſhip, are in ſome meaſure emancipated from the groſs ſuperſtition of their ignorant neighbours; but they ſtill entertain a degree of belief in the powers of witchcraft, and in thoſe of greegrees or charms. The cuſtoms of theſe people bear a ſtriking reſemblance to thoſe of the Jews, as deſcribed in the Pentateuch; and after Mahommed, Moſes is held by them in the higheſt eſtimation. They attend to the ceremonial duties of their religion with ſuch ſtrictneſs as might well cauſe Chriſtians to bluſh. The Ramadan, a kind of Lent, during which they abſtain from food, and every ſpecies of indulgence, from ſun riſe to ſun ſet, is obſerved with rigorous accuracy. Sick perſons and travellers only are exempt, on condition of obſerving it at a more convenient ſeaſon. This faſt, which continues during the period of one entire lunation, ends with the appearance of the next new moon, which, as it frees them from ſo irkſome a conſtraint, is looked for with the greateſt anxiety. On the morning which ſucceeds the firſt appearance of the new moon, the great drum is beaten at eight o'clock, to aſſemble the people to prayers: theſe are generally performed on this occaſion in a large field, or open piece of ground; the men and women, dreſſed in their beſt apparel, ſtanding at ſome diſtance apart. When prayers are over, the young women amuſe themſelves with dancing, and the men engage with each other in mock conteſts. The women are not permitted to enter the ſame moſque with

with the men; a circular building, open at the ſides, is built adjoining to the moſque, for the women to pray in. As the moſque is built with mud walls like a houſe, the women cannot ſee nor hear what is done within; but a man who ſtands without repeats with a loud ſinging voice every prayer in order, as it is made by the iman within, making alſo the proper genuflexions and proſtrations, in all which the women join, obſerving, however, a profound ſilence, except when Salam Alaicum is pronounced, which they alſo repeat aloud. The women, during the time of prayer, appear careful to cover their heads with a corner of the cloth thrown round their ſhoulders. They are very ſtrict in preventing Europeans from entering the moſques of the men, though not thoſe of the women, and alſo from paſſing over their burying grounds. As they turn their face towards Mecca during the time of prayer, the Foolas were very anxious to know the true direction in which this place lay from Teembo, and it was accordingly pointed out to them by our travellers: they were alſo deſirous of being ſhewn the ſtar which in the evening roſe over Mecca, and which proved to be one of the pointers of the great bear. Hitherto they had looked to the eaſt, but they now turned more towards the eaſt north eaſt. They pray five times a day, early in the morning, at noon, at three in the afternoon, at ſun ſet, and a little after ſeven in the evening, which cloſes their day. When the time of prayer arrives, in whatever place they chance to be, if clean; and even if in the midſt of a journey, they ſtop to pray; and, after waſhing their hands and feet, ſpread a goat's ſkin, on which they alternately ſtand and kneel. When a number of them are together, they range themſelves in one or more lines; and one perſon advancing a few yards in front, like the fugle man of a regiment, ſerves to regulate the motions of the others, which are all performed at once, as they ſee their leader act. This has a very impoſing appearance when ſome hundreds are aſſembled at prayers. They pronounce in a loud voice, and all together, their profeſſion of faith, La allah illa allah Mohammed reſoul allah, there is no God but God, and Mahommed is the prophet of God. In Reland de Religione Mohammedica is given a very exact repreſentation of the ceremonies and geſtures uſed by the Mahommedans of Africa in their prayers; and if the turbans be changed for caps, it ſhews tolerably well their mode of dreſs. As the Koran is their code of civil as well as religious law, it is always brought into court and read before ſentence is paſſed upon a criminal. Adultery is puniſhed by ſtripes, and is thus deſcribed in my brother's journal. "A man who had been guilty of this crime was put into confinement at a ſmall diſtance from the houſe we lodged in. One of his legs was put through a hole in a log of wood, ſomewhat like a pair of ſtocks, and ſecured there by a wooden pin; the other was ſecured by an iron ring, nailed to the outſide of the log, and his hands were tied behind his back. In the morning the drum beat, to ſummon the people to the *palaver*, and to ſee the ſentence inflicted. The aſſembly was held at the moſque, whither we went, and ſeated ourſelves on the outſide; the priſoner was then brought before the head man, and afterwards taken to a ſmall diſtance from the moſque, where he was ſtretched upon his face, on the ground, having his bare back expoſed for a con-

ſiderable time to the rays of a ſcorching ſun. The book of their law was then taken to the moſque with much ceremony and read; after which, a head man, named Mohammedoo, approaching the priſoner, and ordering him to be held faſt, gave him ſixty laſhes upon the back with a ſmall whip; another head man, called Mamadoo Sambo, then gave him ſixty more. When the puniſhment was over, the priſoner cried out, Alhamdillah, "God be praiſed". The next part of the puniſhment was cutting off his hair cloſe to his head, during which he exclaimed, Alla ackbar, "God is gracious". Having picked up his hair very carefully, he returned to his own houſe". Theft is puniſhed by amputating the hand or leg. This puniſhment appears to be inflicted very impartially, for my brother's journal ſpeaks of "one of the Foola king's brothers, who was a great thief, and had his right hand cut off for ſtealing". People a little advanced in years are ſeldom without their chaplets or roſaries conſiſting of ninety-nine beads, which, when alone, or when converſation begins to flag, they turn over, reciting a ſhort prayer as they drop each bead. The beads are frequently alſo counted by way of amuſement, without any prayers being offered up." P. 230.

This firſt volume concludes with detailed accounts of the ſuperſtition of the Africans, their treatment of ſick perſons, the practice of Obi; with an Appendix, in which, among other particulars, is a deſcription of the Termites, and two Vocabularies, one of the Bullam and Timmanee, and another of the Sooſo language.

We now proceed to an examination of the ſecond volume of this account of a ſettlement which, in a commercial point of view, promiſed (at no very remote period) to be an object of high importance to this country.

Excepting ſome obſervations in the Appendixes, this ſecond volume relates wholly to the deſcription of African diſeaſes, and the method of treating them: and as in the former volume, the author appeared to advantage as a traveller and general obſerver, ſo here he does himſelf at leaſt equal credit in his character of phyſician.

The practice of medicine among the native Africans does not appear to be in a progreſſive ſtate of improvement; but remains nearly as it was many centuries ago. This ariſes from their great repugnance to deviate from eſtabliſhed cuſtoms. Their notions reſpecting the effects of medicine are ſo blended with magical ceremonies and incantations, that it is often difficult (ſays the author) to diſcover on which they chiefly rely for ſucceſs. It is very common for thoſe who are indiſpoſed, to go and reſide for ſome time in a diſtant village, in order to take medicines from ſome one who has acquired celebrity for the cure of a particular diſorder; this is frequently

quently ſome old woman, to whom even Europeans will often truſt themſelves, in preference to their own countrymen.

In proſecuting his inquiries into the diſeaſes of the Africans, the author conſiders, firſt, general diſeaſes, to which both ſexes are liable; ſecondly, the diſeaſes of women, with the ſexual peculiarities in Africa; and, thirdly, the diſeaſes and management of children.

Among the moſt frequent and moſt fatal diſeaſes to which Europeans are ſubject in the ſettlement of Sierra Leone, are fevers. They are of the remittent and intermittent type; and are accompanied with violent headach, vomiting, and exceſſive thirſt. The treatment conſiſts in the uſe of epithems and cataplaſms to the head, cupping, with ſudorific, and other decoctions. Worms of the inteſtines are very common among the Africans; and particularly the tape-worm. They attribute their production to their living ſo much upon milk. They employ various purgative remedies, taken from the vegetable kingdom, for their removal. The venereal diſeaſe is frequently met with among the natives, though there is great reaſon to believe, that in every inſtance it had been firſt communicated by Europeans. It has been aſſerted that they (like the Sumatrans and the Indians of North America) poſſeſs a plant which cures this diſeaſe, by exciting ſalivation, and producing in other reſpects the ſame effects upon the conſtitution as mercury; but Dr. W. is perſuaded this is not the caſe, and that when they excite a ſalivation, which they do in every caſe of ſyphilis, it is only by means of mercury procured from Europeans. The Foolas and Mandingos are ſubject to a diſeaſe which they call *Laanda*. It is very infectious, and has a ſtriking reſemblance to the venereal diſeaſe, though they conſider it to be different.

It is remarkable, that the coup de ſoleil, ſo common in other hot countries, is unknown to the Africans.

"They expoſe the head uncovered to the perpendicular rays of a ſcorching ſun, during the greateſt bodily exertions, with perfect impunity; and children not a month old are expoſed, whilſt ſleeping behind their mother's backs, to the full heat and glare of ſun-ſhine, without appearing to ſuffer in the leaſt. This probably depends upon the great relaxation of the ſyſtem, by which a general and profuſe perſpiration immediately follows the leaſt exertion, and which tends, by promoting an equable circulation, to prevent local congeſtions in the brain and other viſcera, at the ſame time that it cools the ſurface by evaporation." P. 38.

Next to fevers, dyſentery (as might be expected) is one of the greateſt ſcourges with which people are afflicted on the coaſt of Africa. Vaſt numbers of the Negroes on board the

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ſhips employed in the ſlave-trade are carried off by this diſorder; for which the moſt celebrated remedy among the natives, is the bark of a large tree, called by the Foolas, bellenda. It is employed either in powder mixed with boiled rice, or in a ſtrong infuſion. It is an agreeable aſtringent, poſſeſſing ſomewhat of a ſweetiſh taſte. A further account of this African bark is given in Appendix 1. wherein the author ſtates, that he has preſcribed it with good effect in caſes of diarrhœa, and intermittent fevers.

Next follow deſcriptions of the elephantiaſis, dracunculus or Guinea-worm, and of ſome other local diſeaſes. Gout is a diſeaſe unknown to the pagan natives of Africa, although they commit exceſſes in the uſe of ſpirituous liquors and venery; but rheumatiſm is common. Conſumptions are very rare in the neighbourhood of Sierra Leone; but not unfrequent among the Foolas and Mandingos. Though nyctalopia, or night-blindneſs, appears to be unknown among the natives, yet ſeveral inſtances of it occurred among the children of the ſettlers. Whatever may have been the caſe formerly, the ſmall-pox at the preſent day is (the author obſerves) ſo far from being endemial on the weſtern coaſt of Africa, that it can always be traced to importation by the Europeans. It has at various times made dreadful havoc among them. They do not practice inoculation themſelves; whenever employed, it has been by the Europeans alone. In the eighth Chapter we have a good account of the yaws. It appears, that in the latter ſtage of this diſeaſe, mercury is the only remedy on which any reliance can be placed; and of the various preparations of this metal, Van Swieten's ſolution of corroſive ſublimate has been found the moſt efficacious.

In the tenth Chapter, the author delivers his obſervations on the bites of ſnakes, the ſting of the ſcorpion, and the bite of the tarantula. He enumerates four ſpecies of venomous ſerpents, and adds the African names, with the antidotes employed by the natives. The bite of the aranea avicularia, improperly called *tarantula*, by the Engliſh, cauſes more violent pain, he ſays, than the ſting of the ſcorpion,

"and often produces cold ſweats and fainting; but there is ſeldom much ſwelling of the part. The practice of the natives is ſomewhat inert, and patience ſeems to be their chief remedy. They uſually apply a tight ligature round the limb, and rub the wound with tobacco aſhes. Or they ſometimes bruiſe the animal which has inflicted the wound, burn it and rub the aſhes over the affected part. The part is ſometimes fomented with a hot infuſion of the leaves of the ananas in water; or ſlices of the fruit are applied, and frequently renewed." P. 189.

In conſidering the peculiarities and diſorders of the African women, the author obſerves, that

"Their

"Their LABOURS are in general very eaſy, and are truſted ſolely to nature; for though ſome old woman commonly preſides, the delivery is ſometimes conducted without a ſingle attendant, or without its being known to any one, until the woman makes her appearance at the door of the hut with the child in her arms. Upon the Gold Coaſt, it is conſidered as infamous for a woman in labour to cry out. Unfortunate caſes, however, occur, where the powers of nature being ineffectual, the woman dies undelivered, her attendants being unacquainted with any means of rendering her aſſiſtance. In ſuch caſes, they frequently ſuſpend the woman by her heels, to alter the poſition of the child, or they put her into a variety of poſtures, rolling her about, and rubbing the abdomen with their hands ſmeared with palm oil. This ſubject is particularly noticed by Dr. Schotte, in a letter to the celebrated profeſſor Stein, "Depuis mon ſejour ici, il y en a une negreſſe de morte dans ſes couches, ou plutot ſans accoucher: peut etre aurois je pu lui porter de ſecours, ſi le prejugé general du pays ne m'en avoit empechè, qui eſt de ne jamais laiſſer un homme approcher une femme dans cette condition.—Lorſque l'accouchante a eu des douleurs reiterées, et les ſages femmes ne voyent pas paroitre l'enfant, ſans s'embarraſſer de ſa ſituation dont elles n'ont pas la moindre idée, elles prennent une drap plus long que large, font une tour autour du ventre de l'accouchante, et une demie douzaine de femmes tirent de chaque bout de drap de toute leur force pour exprimer l'enfant; la negreſſe, dont je viens de parler, fut tirée de la facon." In another letter he continues, "La facilité d'enfanter des negreſſes depend ſelon moi de la bonne conformation des os du baſſin: elles ſont dans l'etat ordinaire plus retrecies que chez les femmes blanches; la cauſe eſt, je crois, l'uſage de l'eau froide, dont elles ſe lavent les parties a chaque inſtant, non pas cependant avec cette intention, mais pour prevenir les excoriations et les chancres produits aſſez ſouvent ſans aucune virus venerien par la chaleur, le ſejour, l'epaiſſement, et l'acreté de l'humeur qui lubrifie cettes parties." Vol. ii. p. 209.

Under the diſeaſes of children, the author notices

"That ſtrange propenſity called DIRT EATING in the Weſt Indies, where it frequently occurs among the ſlaves, and often proves fatal by inducing chronic complaints, is ſometimes met with among the children in Africa. When this pernicious practice has been followed for ſome time, it induces ſuch a change in the countenance and complexion, as renders the diſeaſe at firſt ſight obvious to every one. The colour of the ſkin changes from a deep black to a dirty light brown, or even approaches to a clay colour. The ſkin alſo feels rough, and is cold to the touch. The tunica conjunctiva, or white of the eye, becomes of a duſky yelloviſh white. The countenance appears dejected, the eye-lids are puffy, and the whole face is bloated. The gums loſe their healthy red colour, becoming pale and flaccid, and the inſide of the lips and tongue appears almoſt white; even the hair undergoes a change of colour, and becomes of a dirty white, like that of the white negro. There is a conſtant uneaſy aching pain at the ſtomach, attended with a degree of nauſea and loathing of food. The

pulſe

pulse at first is not much affected, but gradually becomes quicker, and very small; there is frequently a troublesome palpitation of the heart, and a constant throbbing of the large vessels in the lower part of the neck. The respiration is often oppressed, and is always hurried by the least degree of exercise. The abdominal viscera, particularly the mesenteric glands, being enlarged and hardened, cause the belly to swell; the lower extremities become anasarcous; and frequently towards the conclusion of the disease, effusion takes place into the cavities of the abdomen and thorax." P. 225.

There are four Appendixes, of which the first contains an account of circumcision, as practised on the windward coast of Africa; the second, of the bellenda, or African bark beforementioned, under the head of dysentery; the third, remarks suggested by the perusal of Mr. White's work on the regular gradation in man; and the fourth, some extracts from Professor Blumenbach's observations on Negroes, tending to prove (in contradiction to Mr. White) that "Negroes, with respect to their mental capacities and talents, do not appear to be in the least inferior to the other races of mankind."

Thus, we are told, that an instance of a Negress who was a poetess, is mentioned by Haller; that Francis Williams, a schoolmaster of Jamaica, wrote Latin poems; that Ignatius Sancho distinguished himself by some well-written letters; that James John Eliza Capitein, a Protestant minister, a learned man and a good orator, was a Negro; that Amo, a Negro, had the degree of Doctor of Philosophy conferred upon him at Wittenberg; and that Monsr. Lislet, a Negro in the isle of France, is among the corresponding members of the Parisian Academy of Sciences, and is celebrated for his meteorological observations.

The volumes altogether must be highly acceptable to the public, and are rendered still further useful, by an excellent map of the windward coast of Africa, from the Rio Grande to C. Pallas, by a plan of the river Sierra Leone, and by other engravings illustrative of the author's subject.

ART. VII. *Discourses on Theological and Literary Subjects. By the late Rev. Archibald Arthur, M. A. Professor of Moral Philosophy in the University of Glasgow. With an Account of some Particulars in his Life and Character, by Professor Richardson.* 8vo. 8s. Scrimgeours, Glasgow; Longman and Rees, London. 1803.

WE are far from considering posthumous publications, in general, as injurious to fame: where they have been brought forward without proper claims on the public, no man should

ſhould form from them his eſtimate of the author's literary character. There is a natural feeling that commands us to give credit for all that is praiſe-worthy in them to the author, and to refer all that is bad, to the avarice of a publiſher, or the miſtaken admiration of a friend. But there are ſome poſthumous works which have the higheſt claims to patronage. When a character of diſtinguiſhed abilities may have been prevented by circumſtances from doing himſelf juſtice during life, it becomes the duty of his friends to give its reward to departed merit, and to make public, what the world has a right to expect. But even here, there is conſiderable hazard of publiſhing what the author would not have publiſhed himſelf. It is a delicate and difficult taſk. Sentiments may have been expreſſed in an occaſional eſſay, which the author might have ſeen reaſon afterwards to expunge, or to modify; or facts may have been admitted, and concluſions drawn from them, which ſubſequent enquiry might have diſcovered to be erroneous. It may alſo be ſuppoſed, that in pieces written at different periods, and of courſe in very different ſtages of improvement, contradictions may be involved, which from their never being meant for publication, the author did not concern himſelf to diſcover, nor to correct. We may allow, too, that in delivering lectures, a teacher may occaſionally introduce extracts from authors with whom he coincides in opinion, without in the ſmalleſt degree detracting from his own originality; and if it has ſo happened that he neglected carefully to note ſuch paſſages, it is ſcarcely poſſible after his death to diſtinguiſh them, or to diſcover the ſources from which they have been derived.

For the care of ſelecting the materials of Mr. Arthur's poſthumous volume, againſt which hardly any of theſe objections can be urged, we are indebted to three of his moſt intimate friends, Profeſſor Richardſon, Dr. Taylor, and the Rev. Dr. Stevenſon M'Gill. We do not heſitate to declare, that they have executed with ſucceſs their duty to the public, and to private friendſhip. In the life of the author, which is written in Profeſſor Richardſon's characteriſtic manner, we are informed that he was the ſon of a farmer in good circumſtances, who being a man of ſenſe and worth, was inſtrumental in forming his mind. When about eight years of age, he was placed in the grammar-ſchool of Paiſley, whence, after he had completed the uſual term of five years, he was ſent to the Univerſity of Glaſgow. Here his progreſs was uniformly great. The Profeſſors under whom he ſtudied did not fail to diſcover, through an exterior rather unpreposſeſſing, the ſeeds of uncommon intellectual powers; and their friend-

friendſhip as well as his own merits, recommended him while ſtudying theology, to the place of tutor in a gentleman's family, near Paiſley, a ſituation which is generally embraced by Scotch ſtudents of theology, till they can obtain a permanent ſituation. His religious tenets not being ſo ſtrict in ſome ſpeculative points as thoſe adopted by the popular leaders of Preſbyterianiſm in Scotland, it was with ſome difficulty that he obtained a licence to preach. Soon after this, he was appointed chaplain to the Univerſity of Glaſgow, where his diſcourſes gave ſo much ſatisfaction, that Dr. Reid, who was now aged, determined to propoſe him to the faculty, as a fit perſon to be appointed his aſſiſtant and ſucceſſor. They elected him unanimouſly in May, 1780. From this period, he diſcharged the active duties of the Ethic claſs, till the death of Dr. Reid in 1796, after whom he lived only one year, dying on the 14th of June, 1797. Profeſſor Richardſon's narrative is, as we have already mentioned, written in his uſual ſtyle, with elegance and feeling; we regret that we cannot allow room for an extract. The volume contains, beſides the Life of the author, five Theological and fourteen Literary Diſcourſes; beſides an Eſſay on the Danger of Political Innovation, by Dr. Reid, which bears the ſtamp of his mind; but has a ſtronger relation to the times, than to the volume in which it is printed. The ſubjects of the Theological Diſcourſes are, 1. On the Argument for the Exiſtence of God, from the Appearances of Deſign in the Univerſe. 2. Obſervations by Mr. Hume on the Exiſtence of God, conſidered. 3. The Goodneſs of God, defended from the Objections of Mr. Hume. 4. On the Juſtice and Moral Government of God. 5. Of Evils and their Cauſes, and of the Syſtems reſpecting them. We ſhall give a ſhort analyſis of the firſt of theſe, and then proceed to remark on ſome of the Literary Diſcourſes. It is neceſſary in this to explain what is meant by deſign.

"If a man propoſe to make a clock, and adjuſts wheels and weights to one another, ſo that a motion is produced, by means of which the hours are pointed out, we ſay that he acts with *deſign*, and we ſay that the piece of work which he has produced manifeſts contrivance. Whenever any thing is properly adapted for producing an end, or anſwering a purpoſe, we ſay it is done with deſign." P. 10.

Apply this to the ſtructure of the material world, apply it to man. Is not the ſun properly fitted to give light? Are not the limbs of the human body admirably calculated for action? When we ſee a ſhip or a houſe, we infer that they were the effect of deſign; that they had builders; to think otherwiſe would be to ſuppoſe an effect without a cauſe,

which is abſurd. We judge of cauſes from obſerving their effects intuitively, and not from experience, by which we can only acquire knowledge concerning contingent truth or matters of fact. Since we infer that a ſhip or a houſe cannot be produced without deſign, it may ſafely be affirmed, that more complex pieces of mechaniſm require deſign alſo. The inference here is obvious. Thus far the Profeſſor is on the ſame ground with Dr. Paley. He proceeds to anſwer ſome objections which have been made to the exiſtence of God by the ancient and modern philoſophers. It has been urged, that as we ſee every thing going on regularly, by the eſtabliſhed laws of motion, without any appearance of ſupernatural agency, there will be no abſurdity in ſuppoſing, that they have done ſo from all eternity, of conſequence that the univerſe never had a beginning. Some of the ancients ſuppoſed that a kind of Deity was diffuſed through creation, and actuated the whole, as the ſoul does the body*. Some contended for the eternity of matter and motion, and imagined that this "fair creation" was rubbed and juſtled into form by chance. Our modern Atheiſts go a ſtep further, and aſſert, that the univerſe, as it is, exiſted from all eternity. Mr. Arthur allows, that the eternity of the world is not neceſſarily atheiſtical, but that the world ſhould be eternal without a deſigning cauſe, is not only atheiſtical but inconceivable. "That there ſhould be motion without a mover, is juſt as impoſſible, as that motion ſhould begin at any given time, without a mover. Matter has no motion in itſelf". Mr. Arthur continues:

"If we conſult the monuments of hiſtory which have been tranſmitted to us, they will not only convince us, that this earth at leaſt which we inhabit, is not eternal, but even that its origin is not many thouſand years removed from us. The hiſtory of no nation carries us very far back into antiquity." P. 25.

Again:

"It is not to be ſuppoſed, that ſuch empires, with their arts, could have entirely periſhed, and have been ſwept off, as it were, from the

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* The paſſage in the ſixth Book of the Æneid, in which Virgil inculcates this doctrine, is the fineſt in all his works; perhaps the fineſt of all antiquity.

"Principio, cœlum, ac terras, campoſque liquentes,
Lucentemque globum Lunæ, Titaniaque Aſtra,
Spiritus intus alit; totamque infuſa per artus
Mens agitat molem, et magno ſe corpore miſcet", &c.

face of the earth, without leaving the ſlighteſt monuments of their exiſtence behind them."—"We know the names and tenets of the firſt philoſophers, and are able to trace knowledge from its firſt dawn to its preſent luſtre. Theſe particulars ſeem clearly to ſhow, that the world is of late origin. This opinion has accordingly been current among early nations. All of them had traditions among them concerning the creation of the world and the origin of the human race, though ſome of theſe traditions were more diſtinct and more probable than others." P. 26.

We have extracted the foregoing paſſages chiefly to remark a reſemblance of argument and expreſſion between Mr. Arthur and an author who is now nearly forgotten, Ludovico Vives, the accompliſhed friend of Eraſmus.

"Mundum vero æternum non fuiſſe demonſtrant rerum nova inventa: quotidie enim aliquid prodit veteribus inauditum, incognitum, tanquam proficiente mundo: quot genera morborum, artium, regionum vidit noſtra ætas, majoribus prorſum ne de nomine quidem nota: tum vetera inventa, non longe a ſuis initiis progreſſa, ut appareat nova eſſe omnia. Dicunt mutari vices rerum et eaſdem infinities reverti. Cur ergo illorum non meminerunt priora ſecula? Nam nec eluvies nec exuſtio terrarum ulla univerſum orbem ſemel corripit."—"Quod ſi eluvioni vel incendio ullus eſt reliquus, is ad poſteros de clade ſuorum velut per manus tradiderit: ſin nemo, ſed novi illuc migrant aquis exſiccatis, aut conflagratione reſtincta, at iſti ſaltem aliquid de origine, antiquaque ſua patria poſterorum memoriæ commendarint." Vives de Prima Philoſophia, p. 451, Coloniæ 1536.

Some objections have been made to the evidence ariſing from the appearance of wiſdom in the works of nature, from certain marks of irregularity which were thought to be perceived in the ſyſtem: but theſe were chiefly urged by the Epicureans of antiquity; and ſubſequent diſcoveries in ſcience have ſo completely overthrown them, that we believe no ſceptic of modern times is hardy enough to riſk the imputation of ignorance by uſing them. We now proceed to make a few remarks on ſome of the literary Diſcourſes. Their ſubjects are, 1. On Qualities of inanimate Objects which excite agreeable Senſations. 2. Concerning Mr. Burke's Theory of Beauty. 3. Concerning Dr. Hutcheſon's Theory of Beauty. 4. Remarks upon the Senſations occaſioned by grand and by terrible Objects. 5. Concerning Novelty conſidered as an Object of Taſte. 6. Remarks on ſome Objects of Taſte that ſeem not reducible to Beauty, Grandeur, or Novelty. 7. Concerning the Influence of Cuſtom upon our Judgments in Matters of Taſte. 8. On the Arrangement of ancient and modern Languages. 9. On the Cauſes that have promoted or

retarded the Growth of the Fine Arts. 10. Concerning the Study of the ancient Languages as a neceſſary Branch of a liberal Education. 11. On the Importance of Natural Philoſophy. 12. On Senſibility. 13. Concerning the Effects of critical Knowledge on the Advancement of the Fine Arts. 14. On the Puniſhment of Crimes. The firſt eſſay is ſo full of matter, that it is difficult to give the reader an idea of it without quoting too much. Mr. Arthur informs us in it, that there is a ſtandard of taſte, founded on natural principles, although every one cannot be brought to ſee it. Mens' aſſociations are very differently formed; and, as taſte depends greatly on aſſociation, it cannot reaſonably be ſuppoſed, that all men will feel and judge alike on the ſubject. Yet there are ſome common points on which they agree, as in preferring the form of a weeping birch to that of a ſpruce fir, or a winding ſtream to a ſtraight one. The obſervations on beauty of colour and form are written with philoſophical ſpirit and eloquence. We tranſcribe a few ſentences on the colour green.

"The verdure of nature ſeems to be the moſt gay and cheerful of all colours. It is equally removed from the fierceneſs of the red and the languor of the violet. The ſurfaces on which it is uſually ſeen are ſmooth and gloſſy. Hence the different lights exhibit upon them all the ſhades of this colour, from that which approaches the blue, to that which joins the yellow, inſenſibly connected with one another. At the ſame time, no one ſhade occupies ſo large a ſpace as to be contemplated by itſelf, ſeparately from the ſhades connected with it. Theſe two circumſtances, of inſenſible connection, and quick ſucceſſion, among the different ſhades, ſeem to be the cauſe, that this colour upon vegetables is ſo highly agreeable, as all acknowledge it to be. By means of the inſenſible and uninterrupted connection which ſubſiſts among the different ſhades, it aſſumes the appearance of a regular whole, and enters the mind with the greateſt facility. The quickneſs of the ſucceſſion occaſions the gaiety of the ſenſation. When the mind broods over a ſingle thought, it is in a ſolemn ſtate; but when a variety of objects, ſo united as not to embarraſs it, are preſented before it, it is gay and cheerful." P. 191.

Our readers may here compare with advantage the writings of Mr. Arthur with thoſe of Crouſaz, in his Traitè du Beautè, vol. i. Both in his ſentiments, and in his manner of expreſſing them, Mr. Arthur has a decided ſuperiority. In the fourth Diſcourſe, following Addiſon, he obſerves, that magnitude alone does not conſtitute grandeur. An object to be grand, however, muſt have magnitude, with an obvious harmony in the diſtribution of its parts. He combats the opinion of Burke, that our notions of ſublimity ariſe from a con-

nection between mind and body: in conſequence of which, they mutually influence each other. He thinks that the pleaſure we receive from the contemplation of terrible objects ariſes from the various emotions which agitate the mind, and produce enjoyment by their exerciſe. The mind, too, is led by curioſity to enquire into the cauſes of terror, the gratification of which principle is in itſelf another ſource of pleaſure. We own that this does not ſeem to us quite ſatisfactory: there ſhould have been a diſtinction drawn between terrible objects as they are actually ſeen, and thoſe that occur only in repreſentation, on the canvaſs, or on the ſtage. Of the firſt kind, we think the emotions cannot be agreeable, let the activity of mind they occaſion be never ſo great. The emotions ariſing from terrible objects as they appear in repreſentation may be agreeable; but then they are modified by others of a different kind, thoſe of ſympathy for the ſufferers, and thoſe of admiration excited by the powers of the painter or the poet. In ſuch caſes, all that remains of the impreſſion of terror is not ſufficient to interrupt our feelings of ecſtaſy, when we contemplate the picture of the famiſhed Ugolino, or liſten to the wild raving of Lear.

Did our limits permit, we could go on to a much greater length in pointing out the excellencies of this volume; but we hope it will be ſufficient thus to have announced the works of the ſucceſſor of Hutcheſon, Smith, and Reid; and we truſt that they will meet with ſuch notice, as may induce the editors to publiſh the remaining productions of their ingenious and modeſt friend.

ART. VIII. *The Hiſtory of Bath. By the Rev. Richard Warner.* 4to. 2l. 12s. 6d. Robinſons. 1801.

THE preſent period continues to be very fertile in topographical productions; not a month, and ſcarcely a week paſſes, without ſome publication illuſtrative of the internal hiſtory of our country. Of theſe, far the greater part are entitled to high commendation for vigilant reſearch, indefatigable diligence, and profound antiquarian knowledge. The preſent volume has a no leſs reſpectable claim, and ſeems diſtinguiſhed by perſpicuous arrangement, by a very comprehenſive, and yet not ſuperfluous, collection of whatever may be preſumed eſſential to its ſubject.

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The City of Bath poſſeſſes ſo many incitements to curioſity, and is ſo eminent in the annals of Britain, that the wonder is, that it has not more frequently exerciſed the induſtry of thoſe who are accuſtomed to antiquarian reſearch. But, though it bears an important part in the Hiſtory of Somerſetſhire, Mr. Warner's is the only work of any magnitude which profeſſes to treat, individually, of this ancient and intereſting place.

This volume commences with the Britiſh Hiſtory of Bath, and the legendary tale of Bladud and his Swine. We next tread upon the ſurer ground of Roman Hiſtory, and have a circumſtantial detail of Bath, while the Romans had the ſovereignty of our iſland. As this was a memorable epoch in its annals, we ſubjoin the following extract.

"The Roman army, deſtined to conquer and colonize Somerſetſhire, and to found a city at Bath, landed on the Britiſh coaſt in the year of our Lord 43, (in the reign of the Emperor Claudius) under the command of Aulus Plautius, an accompliſhed general, who was ably ſeconded by Veſpaſian, Sabinus his brother, and ſeveral other excellent commanders. The firſt operations of the forces were directed againſt the brave Caractacus, who was defeated in a pitched battle, and obliged to retire towards Wales; an event which occaſioned the immediate ſubmiſſion of the *Dobuni* or *Boduni*, people inhabiting the counties of Oxford and Glouceſter. But notwithſtanding this partial ſucceſs, many tribes of the Britons ſtill boldly aſſerted their independence, and continued their preparations for a vigorous oppoſition to the further progreſs of the Roman arms. Under theſe circumſtances, Plautius deemed it prudent to invite the Emperor himſelf to aſſume the command of the army in Britain, having been expreſsly ordered to adopt this meaſure, in caſe he ſhould find any material obſtacles to the conqueſt of the country. Claudius accordingly came over, and, putting himſelf at the head of the troops, directed his march towards the weſtern parts of Britain. His ſucceſs ſeems to have been very great, for although he was abſent from Italy on this expedition only ſix months, he reduced, during that ſhort ſpace of time, a conſiderable portion of South-Britain under his dominion, without a ſingle battle, or the leaſt effuſion of blood.

"During the period of Claudius's command we may look for the origin of Bath, ſince it appears from many teſtimonies, that his troops were for ſome part of the time in this neighbourhood. Whilſt they continued here, it was hardly poſſible that ſo ſingular a phænomenon as the hot ſprings of this valley ſhould eſcape their obſervation. Extremely curious with reſpect to natural appearances, the bituminous cuticle covering the ſurface of the moraſs, and the warmth of the waters ſtagnating under this mantle, would catch their attention. An immediate inveſtigation of the cauſes of theſe phænomena would take place, and the mineral ſprings, which had hitherto burſt unnoticed from the

the ground, and waſted their medicinal virtues on the deſart around, would be at length diſcovered, cleared, and collected together.

" Addicted as the Romans were to the uſe of the tepid bath, this diſcovery muſt have been conſidered by them as a very important one, and would immediately tempt them to form a permanent ſtation on the ſpot where it occurred. This they would probably be further inſtigated to by Scribonius, the phyſician of Claudius, and his companion in this expedition, who ſeems to have entertained an high opinion of the efficacy of warm-bathing, and preſcribed it as a ſpecifick in certain diſorders. His advice induced them to forego their uſual principles in the choice of ſituations for camps, and (inſtead of chooſing any of the ſurrounding hills) to build a town in the moraſſy hollow of a cloſe vale.

" As the ſtay of Claudius in theſe parts was very ſhort, he would merely have time to give directions for cleanſing and collecting the ſprings, and ſecuring the treaſure by the erection of a city on the ſpot where they iſſued from the earth. His impoſition of the Greek name (in which language he was ſkilled) Υδατα θερμα, warm water, in alluſion to the natural wonders of the place, before he left the army to return to Rome, would follow of courſe.

" Admitting the above ſuppoſitions to be probable, we arrive at the origin of Bath, and may fix the building of the firſt town on the ſpot about the year of our Lord 44, exactly ſeventeen hundred and fifty-five years ago.

" The legions that compoſed the Britiſh army of Claudius were the ſecond, the ninth, the fourteenth, and the twentieth. Of theſe forces a large body was ſent, under the command of Veſpaſian, (after the ſubmiſſion of the *Hædui)* againſt the *Silures;* another proportion continued its operations againſt the *Belgæ;* whilſt a detachment of the ſecond legion was left at the hot ſprings, to purſue the directions of Claudius, and build the projected town. Theſe labours were commenced, therefore, by the legionaries tracing out a pentagonal line, approaching to an irregular parallelogram, about four hundred yards in length from eaſt to weſt, and three hundred and eighty yards in the broadeſt part from north to ſouth; the hot ſprings forming the central point of the incloſed area. On this line they conſtructed a wall, riſing twenty feet above the ground, and gradually leſſening in thickneſs from ſixteen feet at the foundation to eight feet at the ſummit. This wall was ſtrengthened with five angular towers at the corners, and accommodated with four gates, facing (according to the Roman practice) the four cardinal points, and communicating with each other by two rectilinear ſtreets, which interſected each other in the centre of the city, and divided it into nearly four equal parts. Fortunately for the lovers of antiquities, ſome remains of theſe walls were diſcovered about five years ago, in digging an excavation for certain intended buildings on the ſcite of the Borough-walls, oppoſite to the Hoſpital; and from what was then laid open, it evidently appeared that the whole work had been finiſhed in a ſtile of incomparable maſonry. At the depth of eleven feet the workmen reached the foundations of the old Roman walls, forming the bed or baſis of thoſe of later date. They appeared to be about fifteen feet in thickneſs, widening gradually as they deſcended,

ſcended, of extreme hardneſs, and the moſt compact conſiſtency; their conſtruction was that which Vitruvius calls *diamicton*, conſiſting of two front faces, or outer coats, with an interval of ſeveral feet between them. Of theſe, the former were compoſed of a grit ſtone, probably brought from afar, as no ſtone in theſe parts is nearly ſo hard. The latter conſiſted of rubble-ſtone, the interſtices filled up with that liquid lime, hardening into an adamantine ſubſtance, for which the Roman maſons were ſo deſervedly famous; forming a whole of ſuch tenacity and ſtrength, as promiſed not only to reſiſt all the violence of man, but to baffle the more deſtructive, though more gradual, ravages of time itſelf.

"The mineral waters (as I before obſerved) occupied nearly the centre of this incloſed ſpace of ground. To defend theſe from injury, to render them ſubſervient to health, accommodation, and pleaſure, was the next employment that engaged the attention of the Romans on their ſettlement here. On this work, alſo, they beſtowed much labour and expence. Fortunately for the lovers of antiquities, a diſcovery occurred in the year 1755, which throws ſome light on the hiſtory of the hot ſprings of this city, and proves inconteſtibly, that the baths conſtructed here by the Romans were amongſt the earlieſt as well as the moſt magnificent of their works in the place." P. 19.

From the Roman we proceed to the Saxon and Daniſh Hiſtory of Bath, when it ſuffered ſo much from the various revolutions and contentions for ſovereignty. To the Saxons, Bath was an object of peculiar veneration, who from the receſſes and foreſts of Germany brought with them a great fondneſs for bathing frequently in warm water. This cuſtom increaſed ſo much upon them that, in the Anglo-Saxon laws, we find the uſe of the tepid bath enumerated among the neceſſaries of life. Much amuſing local hiſtory will be found in this portion of the work. The next ſection is dedicated to an account of the Military Hiſtory of Bath, to the period of the fourteenth century. From the Norman Conqueſt this city ſeems to have experienced very great diſtreſſes; when, in 1090, it recovered its former celebrity from the munificence of a foreign eccleſiaſtic. In the year 1377, the 51ſt of Edward the Third, Bath contained no more than 570 lay inhabitants. The Military Hiſtory is continued in the ſecond Chapter of this Section, from the fourteenth century to the preſent time. Various important facts and anecdotes are here detailed, accompanied by many valuable explanatory notes, with regular references to the different authorities.

The third Section opens with what the author calls the Eccleſiaſtical Hiſtory of Bath. This alſo has much curious matter, and marks the moſt unwearied diligence on the part of the writer. We have next a circumſtantial account of the Biſhops of Bath and Wells, terminating with a well-deſerved tribute

of

of reſpect to Dr. Moſs, the late prelate, who, ſince the publication of this work, has paid the tribute of mortality.

The Civil Hiſtory of Bath occupies the next portion of the work, until we arrive at its Modern Hiſtory; in which we find a general deſcription of the city, its progreſſive increaſe, improvements, account of its different pariſhes, churches, hoſpitals, public baths, &c. &c.

When we have given another ſpecimen of the manner in which this part of the work is executed, we may be ſatisfied with referring the reader to the book itſelf.

" When we look back upon the manners of our anceſtors, we frequently ſee a groſſneſs, both in ſentiment and practice, that ſhocks the feelings of the preſent day, when refinement has introduced juſter notions of propriety and ſtricter habits of decorum. That reſerve which now ſubſiſts between the ſexes, and adds a zeſt to their intercourſe, was entirely unknown to the old Engliſh; and cuſtom ſanctioned a variety of indelicacies that are now regarded with juſt ſurpriſe. Amongſt others, it was a practice, till the middle of the fifteenth century, for men and women to mingle indiſcriminately in the hot waters of Bath, in a perfect ſtate of nature. Biſhop Beckyngton was the firſt who endeavoured to break through this indecent cuſtom; and, on the 29th of Auguſt, 1449, he iſſued a mandate, forbidding the ſexes to bathe together without being covered with a proper clothing. But inveterate habits are not eaſily eradicated. The Biſhop's inhibition was frequently diſregarded; and ſeveral inſtances occurred, till the end of the ſixteenth century, wherein it was neceſſary for the corporation to interfere either to puniſh or prevent this groſs indelicacy.

" Till the period of the Diſſolution, the baths were veſted in the monaſtery, which received all the profits ariſing from them. Juſt previous to the Diſſolution, we have the following account of them, given to us by the accurate Leland,

" There be 2 ſpringes of whote water in the weſt ſouth-weſt part of the towne, whereoff the bigger is caulled the Croſſe-Bathe, bycauſe it hath a croſſe erected in the middle of it. This bathe is much frequented of people diſeaſid with lepre, pokkes, ſcabbes, and great aches, and is temperate aud pleaſant, having a 11 or 12 arches of ſtone in the ſides for men to ſtonde under yn time of reyne. Many be holp by this bathe from ſcabbes and aches.

" The other bathe is a 2 hunderith foote of, and is leſſe in cumpace withyn the waulle than the other, having but 7 arches yn the waulle. This is caullid the Hote-Bathe; for at cumming inte it, men think that it would ſcald the fleſch at the firſt, but after that the fleſch ys warmed it is more tolerable and pleaſaunt.

" Both theſe bathes be in the midle of a lite ſtreat, and joine to St. John's Hoſpitale; ſo that it may be thought that Reginald biſhop of Bathe made this Hoſpitale nere theſe 2 commune bathes to ſocour poore people reſorting to them.

" The Kinges-Bathe is very faire and large, ſtanding almoſt in the midle of the towne, and at the weſt end of the Cathedrale chirch.

" The

" The area that this bathe is yn is cumpaſſid with an high ſtone waulle.

" The brimmes of this bathe hath a little walle cumpaſſing them, and in this waul be a 32 arches for men and women to ſtand ſeparately in. To this bathe do Gentilmen reſort.

" Ther goeth a ſluiſe out of this bathe, and ſervid in tymes with water derivid out of it 2 places in Bath priorie uſid for bathes: els voide, for in them be no ſpringes.

" The colour of the water of the baynes is as it were a depe blew ſe water, and rikith like a ſething potte continually, having ſumwhat a ſulphureus and ſumwhat a pleaſant ſavor.

" The water that rennith from the 2 ſmaul bathes goit by a dike into Avon, by weſt bynethe the bridge.

" The water that goith from the Kinges-Bath turnith a mylle, and after goith into Avon above Bath bridge.

" In all the 3 Bathes a man may evidently ſee how the water burbelith up from the ſpringes.

" Ther be withyn the walles of Bath —— paroche chirches: of the which the tourrid Steple of the Paroche Chirch at the North-Gate ſeemeth to be auncient."

" The celebrity which the baths of this city once enjoyed entirely had faded away by the middle of the ſixteenth century, owing to the confuſion occaſioned by the change of property which had taken place in conſequence of the diſſolution of its monaſtery. In the year 1562, Doctor William Turner publiſhed a volume entitled " A Booke of the Natures and Properties, as well of the Bathes in England as of other Bathes in Germanye and Italye, &c." which ſeems to be the firſt phyſical examination of the Bath waters that had ever been made, or at leaſt given to the publick. From this volume we find, that the baths of this city were, at the time of his writing, entirely neglected, and ſo little known, that Dr. Turner, though an inquiſitive man, had never heard any mention made of them till his return from Germany.

" After that I had been in Italye and Germanye (ſays he) and ſene there diverſe natural bathes, and was called by your father's grace, at that time the Duke of Summerſet, and protector of his nepvey King Edward the Sixt, our moſt criſten lorde and governor, into Englande, to his ſervice: *after that I hard tel that their was a natural bathe within your father's dukedome*, I ceaſed not until I got lycence to go to ſe the ſame bathe; which done, I carried certaine diſeaſed perſones with me, with whom I taried as long as I could, and tryed for the ſhortnes of the tyme (for I had a very ſhort tyme granted me) the nature and workynge of it: and after being dean of Welles, which is not far from Bathe, and having liberty to tary ther ſo long as I liſt, I tried the ſame bathes a little further, and found it by experience, that they were a very excellent treaſure, *but unworthily eſtemed and judged of al men;* and namely of ſuch as have moſt plenty of other treaſure, but not to be compared with this precious gift of God. I doubte whether the nigardiſhe illiberallite or the unnatural unkindneſſe of the rich menne of England is more to be diſprayſed, which, receivyng ſo many good turnes of Almightye God, now after that they know that

that the bathes are ſo profitable, will not beſtowe one halfpenny for God's ſake upon the bettering and amending of them. I have not hearde tell, that anye rich man hath ſpente upon theſe noble bathes one grote theſe twenty years."

"In the courſe of his tract, the Doctor ſuggeſts ſome improvements, which ſhould be adopted in order to render the baths more uſeful and commodious than they then were. They are theſe;—That holes ſhould be made in the bottom of every bath, for cleanſing it, and ſhifting the water every twenty four hours over night; that the principal bath be not uſed indiſcriminately; that every bath have a roof over it, to keep off the rain, and not to let out the ſteam; that lofts or upper apartments be built for women, and ſuch as chooſe to bathe in private, the water being drawn up from the bath in buckets, and coveyed away without returning to it again; that vapour-baths and diſtinct baths for infected patients be contrived; and, laſtly, that baths for horſes ſhould be conſtructed. But notwithſtanding Turner's publication, no meaſures were taken to improve the baths, or render their accommodations more complete, till the concluſion of the ſixteenth century, when they were veſted in the corporation of Bath, by the charter of Elizabeth, who ſhortly afterwards rebuilt the Croſs and Hot Baths, which had fallen to decay. About the ſame time, a new bath was erected, by the liberality of an individual; that which is now known by the name of the Queen's-Bath. Mr. Bellot, the great benefactor to the church, was the author of this additional convenience to the city. He purchaſed a parcel of the priory land, (then on ſale) and conſtructed a large ciſtern on the ſpot, for the uſe of the poor, to whom the legiſlature, as we have ſeen before, had given, in the year 1597, the free uſe of the baths of this city. This ciſtern, which was called the New-Bath, adjoined to the King's-Bath, and was fed by its overflowings. It continued to bear this name, and to be appropriated to the uſe of the poor, till the year 1615, when both its appellation and its ſervices were changed. The occaſion was as follows;

"As Anne, the queen of King James the Firſt, was bathing in the King's-Bath, there aroſe from the bottom of the ciſtern, juſt by the ſide of her Majeſty, a flame of fire, like a candle, which had no ſooner aſcended to the top of the water, than it ſpread itſelf upon the ſurface into a large circle of light, and then became extinct. This ſo frightened the queen, that notwithſtanding the phyſicians aſſured her the light proceeded from a natural cauſe, yet ſhe would bathe no more in the King's-Bath, but betook herſelf to the New-Bath, where there were no ſprings to cauſe the like phænomena; and from thence the ciſtern was called the Queen's-Bath. It was ſoon enlarged; and the citizens erecting a tower or croſs in the middle of it, in honour of the queen, finiſhed it at the top with the figure of the crown of England over a globe, on which was written in letters of gold, ANNA REGINA SACRUM." *(ſic.)* P. 317.

Mr. Warner properly concludes his book with an account of the mineral waters of Bath, and their medical application; the mineralogy and foſſils, with the botany of the environs

of

of Bath. Indeed, he appears to have omitted nothing which the ſubject required. An Appendix is added, containing ancient charters, grants of land, extracts from public papers, &c. Various engravings alſo adorn the work; and we think it will be a very acceptable companion to all the viſitors of Bath, and by no means leſs ſo to all collectors of publications on the ſubject of topography.

Mr. Warner is the author of various pedeſtrian tours, and of other works, notices of which will be found in different places of our volumes.

ART. IX. *A Deſcription of the Condition and Manners as well as of the moral and political Character, Education, &c. of the Peaſantry of Ireland, ſuch as they were between the Years* 1780 *and* 1790, *when Ireland was ſuppoſed to have arrived at its higheſt Degree of Proſperity and Happineſs. By Robert Bell, LL. B.* 8vo. 43 pp. 2s. Barber, Fleet-ſtreet. 1804.

IN an Introduction to this pamphlet, we are informed that the contents of its pages had already appeared in a Sunday Newſpaper,—the Weekly Diſpatch; and we find, that the public is *indebted* for this republication to the author's friends,

" ſeveral of whom were pleaſed to ſpeak of them in terms of approbation, and ſtrongly recommended him to publiſh them in a ſeparate pamphlet. He now complies with their deſire; and, without claiming any other merit than that of having faithfully deſcribed what he ſaw, he agrees in their opinion, that ſuch deſcription cannot be too much known."

We are ſo decidedly of opinion, that every work or pamphlet which faithfully deſcribes the ſituation, &c. &c. of our fellow ſubjects in Ireland, and ſuggeſts any remedies for the diſtracted ſtate of that part of the empire, is entitled to the attention of the government, as well as of the public, that we ſhall always attract their notice to publications of this deſcription; at the ſame time, that we ſhall conſtantly expoſe and reprobate any work upon the ſubject of Iriſh politics that may appear to us abſurd and erroneous in its ſtatements, or miſchievous by its miſrepreſentations.

" The turbulent and barbarous habits of the lower orders of people in Ireland, their abject poverty, and their ſufferings, have", obſerves the writer of this pamphlet, " long been a ſubject of unavailing complaint; from theſe have originated moſt of the rebellions and inſurrections

ſurrections which for centuries paſt have agitated that unhappy country."

We cannot ſubſcribe to this introductory poſition of Mr. Bell. The former rebellions of Ireland owed their origin to the intrigues of the Popes, and the Kings of Spain and France, operating upon the religious prejudices of the maſs of the Iriſh people; and, although "the turbulent and barbarous habits of the lower orders of the people in Ireland" may at all times have rendered them fit inſtruments of rebellion, yet, that "their abject poverty and their ſufferings" have not been the ſole cauſes of their inſurrections, we may call to witneſs the two laſt. The rebellion of 1798, which raged moſt violently in the opulent county of Wexford, the peaſantry of which were in affluent circumſtances, compared with thoſe of the ſouthern and weſtern parts of Ireland, which remained tranquil; and Mr. Emmet's inſurrection of July, 1803, planned by ſome of thoſe very traitors who had been pardoned through the lenity of the Iriſh Government, and perpetrated and abetted by the mechanics of the city of Dublin, whoſe wages are conſiderably higher than thoſe of the ſame claſs of men in this metropolis*.

We are next informed by Mr. Bell,

"that as every meaſure hitherto adopted for the correction of this dreadful and dangerous ſtate of ſociety has generally tended to make it worſe, there is reaſon to ſuppoſe, that former legiſlators acted from ignorance and prejudice."

We muſt confeſs, that we do not entertain ſo very contemptible an opinion of the conduct and policy of the former legiſlators of Ireland; ſince we cannot but recollect, that from the period when the Iriſh Parliaments began to deviate from the *ignorant and prejudiced* maxims of their predeceſſors, namely, ſince 1782, Ireland has ſcarcely enjoyed any interval of tranquillity, and has been diſgraced by two ſavage rebellions. Mr. Bell is extremely anxious for "ſome great plan for converting the native Iriſh into peaceable, loyal, and in-

* Prices of labour in Dublin in July, 1803.—Journeyman carpenter, bricklayer, maſon, ſlater, &c. 5s. 5d. per day: a journeyman ſlater, by piece work, can earn 7s. 7d. None of theſe men return to work till Tueſday or Wedneſday, their high wages enabling them to drink and idle ſome days in each week. Common labourers get 9s. 9d. and 10s. 6d. per week; which, conſidering the cheapneſs of the neceſſaries of life in Dublin, are comparatively higher prices than thoſe given in and about London; yet numbers of theſe joined Mr. Emmet.

duſtrious

duſtrious ſubjects". We are moſt ſincerely anxious for the attainment of the ſame momentous object, and think the man who can deviſe this great plan entitled to the warmeſt gratitude of the empire. How Mr. Bell's pamphlet, deſcribing the landlords (or lordlings as he ſtyles them) of Ireland as unfeeling tyrants, and the condition of the peaſantry as infinitely worſe than that of Bohemian, Ruſſian, and Poliſh ſlaves (p. 2), and yet ſuggeſting no one remedy whatever, can contribute to the great plan (for which he profeſſes to be ſo anxious), the dulneſs of our comprehenſion perhaps prevents us from perceiving. We are told, that " the firſt ſtep towards this important undertaking muſt be, to poſſeſs a thorough knowledge of the ſtate, condition, habits, and ſentiments of thoſe people". We are then informed, that " this is a knowledge which few of the Iriſh gentlemen who come over to England have ever had the *means or inclination* to acquire"; an aſſertion which not a little ſurpriſes us, when we conſider, that the Iriſh gentlemen, having paſſed ſo much of their time among theſe people, *ought* to have been ſomewhat inquiſitive upon a ſubject whereon ſo much of their comfort and tranquillity muſt depend. Mr. Bell, however, aſſures us, " that they have been ſo widely ſeparated from the common people in their own country, that they ſeldom *thought or knew* more of them, than that they were a race of beings fit only to be deſpiſed or coerced". The only ſource of information, upon ſo important a ſubject, therefore, left for them and us, is Mr. Bell's pamphlet; and, to convince us and his readers how eminently his work and its ſentiments are entitled to our confidence, he very gravely informs us, in his Introduction, that " it was by *mere accident*, that the author, *while very young*, had an opportunity of becoming acquainted with their (the peaſants) real ſituation and habits of thinking", &c. &c. A very few extracts from his deſcription of the Hottentots (for his pamphlet is an account of any people but the Iriſh) may amuſe ſuch of our readers as have ever viſited Ireland.

After ſtating, in pp. 3, 4, that no Iriſh peaſant dared to taſte ſuch a luxury as bread; that at Chriſtmas and Eaſter " he ventured, as it were by ſtealth, to feaſt upon a ſmall portion of bacon and pork, which was already looked upon as the property of his landlord; the butter, the poultry, and the eggs, were equally his property; and the miſerable family, by whoſe care they were produced, were equally prohibited the uſe of them";—then follows an Iriſh peaſant's bill of fare, conſiſting of potatoes, " *which in Ireland grow in great abundance, with little cultivation*, and which are ſometimes purchaſed

purchaſed for a twentieth part of what they ſell for in London."—"Sour milk", which throughout moſt part of the winter they could not procure, owing to the "pregnancy of their cows"; (p. 3) and, until their *cows were brought to bed*, "there was then wanting ſome ſubſtitute for ſour milk, to enable them to eat their potatoes ſomething like what the Romans call obſonium, for which there is no adequate term in the Engliſh language. Under ſuch circumſtances, a ſalt-herring was ſufficient to anſwer the wants of an entire family; it was their Sunday's dinner, it was a kind of feaſt, which did not every day come within their reach;" (p. 3) &c. &c. &c. and when their ſtock of potatoes failed, which he ſays "happened too frequently", then "coarſe garden vegetables, and and a ſmall quantity of oaten meal, purchaſed at a very high price, was all thoſe miſerable people had to ſubſiſt on for one, two, or three months. The effect which this kind of food produced on their bodies was ſhocking; their aſpect was meagre; and, from the crude vegetables they were obliged to ſubſiſt on, their ſkins aſſumed *a green colour*." P. 4. Such is Mr. Bell's deſcription of the fare and the complexions of that claſs of the Iriſh peaſants, from which our regiments of the line obtain thoſe athletic recruits, which in every quarter of the world have contributed to ſupport the ſtrength of the Britiſh line, and the fame of the Britiſh arms.

Again: "Iriſh linen conſtitutes one of the moſt uſeful and neceſſary parts of an Engliſhman's dreſs; yet perhaps he is ignorant, that that which adds ſo much to his health and comfort is, after ſeveral laborious proceſſes, wrought into that fine conſiſtence, which it ever after retains, by the hands of female peaſants, who generally live in rags, wretchedneſs, and filth." We have been informed by every Iriſh gentleman from whom we have enquired, that theſe northern Iriſh female peaſants, who, "after ſeveral laborious proceſſes, *have wrought the linen into that fine conſiſtence which it ever after retains*", are a race of healthy, well-fed, clean, plump, and many of them very handſome girls; who live in decent cottages (or cabins as they call them); wear very good ſhifts, and alſo ſhoes, and thread or yarn ſtockings. With the ſame accuracy which characterizes every part of this pamphlet, we are alſo informed, that "every peaſant in Ireland is a Roman Catholic"; whereas we are poſitively aſſured, or rather know, that no ſmall proportion of the peaſantry of the north of Ireland are Proteſtants and Preſbyterians; and that they are a very induſtrious, comfortable, and loyal claſs of people.

In another part we are told, that though there are "chartered and endowed ſchools" in Ireland, the children of the peaſantry

peaſantry can derive no poſſible advantage from them, " for ſuch of them as had not fallen into abuſe or decay, were inacceſſible to the children of any except Proteſtants". Now the fact is, that the charter-ſchools of Ireland were inſtituted and endowed for the purpoſe of extending the reformed religion in Ireland; and it is their firſt and poſitive law, that no child *can* be admitted into, and educated in, theſe charter-ſchools, except the children and orphans of Catholic parents; and if our readers will turn to p. 115, of Watſon's Dublin Almanack, they will find a liſt of theſe ſchools, thirty-five in number, beſides four great provincial nurſery ſchools, in which, according to the laſt return in 1803, there were one thouſand nine hundred and twenty-ſix children of Catholic parents, maintained and educated*. Our readers will find, in the ſame place, various other particulars relative to theſe ſchools, and, among others, the following remark: " the children admitted into charter-ſchools are orphans, or the children of Popiſh and other poor natives of Ireland, who, from their ſituation in life, are not likely to educate them in the principles of true religion and loyalty." Our readers, from the few ſpecimens we have given, may conclude how far Mr. Bell's pamphlet is calculated to give them correct information relative to Ireland. Our limits do not enable us to give any further extracts from this compoſition, in compariſon with which, a certain celebrated Tour was accuracy itſelf. But are not the extracts we have given more than ſufficient? *Ohe! jam ſatis eſt.*

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* From the Index to the Iriſh Statutes, article " Charter-ſchools", it appears that, in the reign of George the Second, the Iriſh Parliament began their parliamentary grants to theſe ſchools; ſince which period, a ſum nearly amounting to three hundred and fifty thouſand pounds has been granted to theſe ſchools, for educating the children of Popiſh parents; the donations of private individuals have been immenſe; one unknown individual gave fifty thouſand pounds towards them, through the hands of Meſſrs. Drummond of this city. There are innumerable other charity ſchools in Ireland, ſupported by private donations, or endowed by the bounty of individuals: ſo that the poor of Ireland are not ſo deſtitute of education as this pamphlet repreſents them.

ART. X. *A Course of Medical Studies; containing a comparative View of the anatomical Structure of Man and Animals; a History of Diseases; and an Account of the Knowledge hitherto acquired, with regard to the regular Action of the different Organs. Designed chiefly for Medical Students. By J. Burdin, M. D. Translated from the French. Three Volumes.* 8vo. 1l. 1s. Cuthell and Martin. 1803.

IT is obvious that it must greatly facilitate the progress of students in anatomy and physiology, to be provided with a clear, methodical, and compendious manual, or text book. Under this conviction, a considerable number of such books have, at different times, been published; few of which are without their relative degree of merit. But as (particularly since comparative anatomy has been prosecuted with so much diligence) new facts, illustrative of the organization of living bodies, are almost continually discovered; and as, moreover, by such accessions of knowledge, new relationships of structure, and action, serving as the foundation of improved systematic views and arrangements, are traced; it follows, that there must be frequent occasion for re-composing and re-modelling elementary treatises on such subjects. Another reason for this is grounded on the improvements recently made in scientific Nomenclature; begun in botany, afterwards extended to chemistry, and now attempted in anatomy. As a specimen in this way, we shall lay before our readers, from the work before us, a catalogue of the proposed new names of the various parts of the brain cerebellum and medulla oblongata, with the corresponding old names:

New Names.	*Old Names.*
The encephalic organ, comprehending the cerebrum, cerebellum, mesencephalon and cerebral prolongation.	The brain, comprehending the cerebrum, cerebellum, and medulla oblongata.
Meninx.	Dura mater.
Meningine.	Tunica arachnoides and pia mater.
Median septum of the cerebrum.	Falx of the cerebrum.
Transverse septum of the cerebellum.	Tentorium of the cerebellum.
Median septum of the cerebellum.	Falx of the cerebellum.

New Names.	*Old Names.*
Median ſinus.	Superior longitudinal ſinus.
Choiridian ſinus.	Straight ſinus.
Grey ſubſtance of the brain.	Cortical ſubſtance.
White ſubſtance.	Medullary ſubſtance.
Inter-lobar ſciſſure.	Sciſſure of Sylvius.
Meſolobe.	Corpus calloſum.
Median ſeptum of the ventricles.	Septum lucidum.
Ventricle of the ſeptum,	Fifth ventricle.
Cerebral trigone.	Fornix.
Pyriform eminences.	Corpora ſtriata.
Cylindroid protuberances.	Cornua ammonis.
Super ſphenoidal peduncle and appendix.	Glandula pituitaria.
Tubercles of the meſencephalon.	Tubercula quadrigemina, Teſtes et Nates.
Medullary lamina of the cerebellum.	Valvula Vieuſſenii.
Intermediate canal of the ventricles, &c. &c.	Aquæductus Sylvii, &c. &c.

Of the terms here propoſed, it may be obſerved, that ſome of them are doubtleſs more ſignificant and appropriate than thoſe hitherto employed; while, on the other hand, others of them appear to have little or no advantage over thoſe formerly in uſe. Againſt this new Nomenclature it may alſo be objected, that not unfrequently it preſents definitions in place of appellations; thus, that part of the medulla ſpinalis, which is generally known by the name of cauda equina, is here called *the bundle of the lumbar and ſacral nerves.*

The ſubjects which form the contents of this work, are diſcuſſed in the following order: 1. Anatomy, in which part the author follows Cuvier and Dumeril. 2. Hiſtory of Diſeaſes. 3. The Vital Functions. The hiſtory of diſeaſes ſhould, we think, have been conſidered laſt; it being certainly improper to introduce the medical ſtudent to an acquaintance with the morbid derangements of the human body, before he has acquired a knowledge of the actions or functions of the various organs and other parts of the ſyſtem, in a ſtate of health. The general claſſification of diſeaſes is, in ſeveral reſpects, liable to objection, as well as the particular diviſions and diſtinctions of fevers; but the hiſtories of the diſeaſes themſelves are drawn up with neatneſs and accuracy. We cannot beſtow the ſame praiſe on the curative obſervations, which are by much too general, and exhibit a marked conformity with the doctrine of Brown; the novelty and illuſive ſimplicity of whoſe ſyſtem, it would appear, have procured

cured admirers and proſelytes in France, as well as in Germany and Italy.

When, however, we conſider this work in its whole extent, we muſt allow that it embraces ſubjects of great importance, and that theſe ſubjects are, in general, expounded with much perſpicuity. The anatomical deſcriptions and phyſiological obſervations, conſtitute by far the moſt valuable portion of theſe volumes; and although ſuch obſervations are, for the moſt part, derived from others, yet this author is entitled to the merit of bringing them under one point of view, and of diſpoſing and combining them, ſo as to render them more generally intelligible and uſeful.

As a ſpecimen of the author's manner of writing, we ſhall extract from the ſecond volume, his reflections on the *General Diſpoſition of the Anatomical Structure.*

"The ſtructure of the different ſyſtems of organs in man is not eſſentially different from the ſtructure of thoſe of animals, and eſpecially of thoſe which compoſe the claſs of the mammalia.

"The bones, the muſcles, the veſſels, the nerves, the organs of ſecretion, and thoſe of the different ſenſes, ſeem to be exactly the ſame, a few differences in regard to form, ſize, and poſition excepted.

"All theſe organs, in the laſt reſult, ſeem to be merely a tiſſue of veſſels and nerves differently arranged, in the interſtices of which are depoſited albuminous, gelatinous, adipoſe, ſaline, &c. ſubſtances, which give them ſolidity, and form the parenchyma.

"Theſe different tiſſues, though their intimate ſtructure be unknown, form ſeveral anatomical ſyſtems of organs, which ought to be carefully diſtinguiſhed, becauſe they exhibit analogous functions and diſeaſes.

"Theſe different anatomical ſyſtems of organs are in particular: the bones, the muſcles, the veſſels, the nerves, the fibrous, the mucous, and the ſerous membranes, the glandular organs, the cellular tiſſue, and the ſkin.

"The bones are formed of a tiſſue of veſſels, in which are ſecreted and depoſited the phoſphate and carbonate of lime, that give them ſolidity. The life of the bones is maintained by the circulation eſtabliſhed between the veſſels of the perioſteum, thoſe of the bodies of the bones, and thoſe of the medullary tiſſue.

"The muſcles are compoſed of bundles of fibres; each fibre ſeems to be formed of ſeveral other ſmaller fibres, ſeparated and enveloped by cellular tiſſue; and this ſubdiviſion of the fibres into ſmaller ones, alſo ſeparated and enveloped by cellular tiſſue, is indefinitely continued. The arrangement of the muſcles in long contractile fibres renders them very proper for performing great motions.

"The arteries, compoſed of a thick and compact tiſſue, diſtribute the blood to every part of the body. They are divided and ſubdivided indefinitely; and our eyes, aided by the beſt inſtruments, are incapable of following them ſo far as to be able to diſcover in what manner they terminate in the different organs.

"The

" The veins and the lymphatic veſſels are of a looſer tiſſue, and their ſides are not ſo thick. It is as difficult to diſcover the origin of theſe veſſels as to obſerve the termination of the arteries.

" The nerves are whitiſh cords formed of fibres in bundles: each fibre is compoſed of a ſoft pulpy part, enveloped by a membranous ſheath. The ſoft and pulpy part of the nerve ariſes immediately from the ſubſtance of the cerebrum, of which it ſeems to be a continuation: it is covered from its origin with the membranous ſheath or vagina, and never quits it but at the termination of the nerve in the organ where it expands.

" The fibrous membranes of a white and compact tiſſue form a covering around the bones: they compoſe the ligaments and articular capſules, the tendinous and the aponeurotic part of the muſcles, and are obſerved alſo around ſome other parts.

" The mucous membranes are thoſe which line the pneumo-gaſtric and the genito-urinary paſſages; the ſurface of them is covered with glandulous follicles, which give it a velvety appearance. Theſe membranes ſecrete a humour always viſcid; the nature of which, however, is different in the different parts.

" The ſerous membranes compoſe the exterior part of moſt of the organs, the interior part of which conſiſts of mucous membranes; and, in general, they cover all the ſurfaces of parts which are only contiguous and ſubject to reciprocal friction; ſuch as the inſide of the articular capſules, of the tendinous vaginæ, of the pleura, &c. They continually ſecrete a ſerous matter, by which theſe ſurfaces are lubricated.

" The glandular organs comprehend, 1ſt, the lymphatic glands deſtined for aſſimilating the ſerous liquids before they are mixed with the blood; 2d, the viſcera ſet apart for ſome particular ſecretions, ſuch as the kidneys, the liver, &c. The organic ſtructure of theſe various parts is different.

" The cellular tiſſue, of a looſe nature, is diſtributed around all the organs, and ſerves to unite them; it ſecretes and retains in its areolæ that adipoſe ſubſtance which conſtitutes fatneſs.

" The ſkin is compoſed of a vaſcular, thick, and whitiſh ſubſtance, which forms the *dermis*, or ſkin, properly ſo called: it is lined by the mucous body which gives the ſkin its colour, and the whole is covered by imbricated laminæ, dry, and in ſome meaſure inorganized, which form the *epidermis*. The ſkin contains alſo in its ſubſtance ſmall glands and the bulbs of the hair.

" All theſe ſyſtems of organs diſcharge their particular functions by the influence of the nerves which are diſtributed to them. The nerves they receive may come from the encephalon, the vertebral prolongation, or from the ganglions of the tri-ſplanchnic, and thus give them different modes of ſenſibility.

" The ſyſtems of the functions exhibit phænomena varied in proportion to the greater or leſs number of the anatomical ſyſtems of organs which enter into their compoſition, and which each carry thither, as we may ſay, a particular kind of life. Thus, in the ſyſtem of viſion, when the action of the optic nerve ceaſes, the eye no longer perceives the impreſſion of the rays of light, yet it continues to live

and

and to move: if the muſcles of that organ become palſied, the eye neither ſees, nor is capable of motion. In the laſt place, if the action of the nerves of its vaſcular tiſſue is gradually diminiſhed, the organ is abandoned to the laws of affinity, and falls into a ſtate of putrefaction.

"It muſt here be obſerved, that independently of the compound action of the different ſyſtems, there are effected, in every point of the organization, a continual ſecretion and abſorption, for which the nerves convey the principle of action, and the arteries the materials of nutrition." P. 72.

We ſhall here diſmiſs a work which will be found of utility to medical ſtudents, by giving a new and convenient form to the facts of Comparative Anatomy.

ART. XI. *A Treatiſe on Painting, by Leonardo da Vinci. Faithfully tranſlated from the Original Italian, and now firſt digeſted under proper Heads, by John Francis Rigaud, Eſq. Academician of the Royal Academy of Painting at London, and alſo of the Academia Clementina at Bologna, and the Royal Academy at Stockholm. Illuſtrated with Twenty-three Copper-Plates, and other Figures. To which is added, a new Life of the Author, drawn up from authentic Materials till now inacceſſible. By John Sidney Hawkins, Eſq. F. A. S.* 8vo. 311 pp. 9s. 6d. Taylor, High Holborn. 1802.

ON the fame of Leonardo da Vinci, his ſuperior ſkill in anatomy, and the characteriſtic merits of this Treatiſe on Painting, ſeveral times publiſhed before in our own language, it is ſuperfluous to expatiate. Mr. Rigaud, who undertook the care of the preſent edition, promiſes the reader a more cloſe attention to the original, and an eſpecial regard to perſpicuity and preciſion. He has taken alſo a new ſtep, which may beſt be explained in his own words.

"Nor was this the only advantage which it was found the preſent opportunity would afford; for the original work conſiſting in fact of a number of entries made at different times, without any regard to their ſubjects, or attention to method, might rather in that ſtate be conſidered as a chaos of intelligence, than a well-digeſted treatiſe. It has now, therefore, for the firſt time, been attempted to place each chapter under the proper head or branch of the art to which it belongs; and by ſo doing, to bring together thoſe which (though related and nearly connected in ſubſtance) ſtood, according to the original arrangement, at ſuch a diſtance from each other as to make it troubleſome

ſome to find them even by the aſſiſtance of an index; and difficult, when found, to compare them together." P. viii.

That this plan is judicious, is evident at firſt ſight; and, for the execution of it, the public may ſafely rely on the talents and experience of ſo approved an artiſt as Mr. Rigaud. That the correſponding Chapters in the original may eaſily be found, a table of the preſent arrangement is ſubjoined, adding, under each article, the number of the correſponding Chapter in the Italian. To facilitate, on the other hand, the reference from the tranſlation to the original, it would be an eaſy and uſeful addition to inſert a table of mere numbers, following the order of the old Chapters, and placing againſt them the numbers of the preſent edition. As the Chapters of Leonardo are perfectly detached and deſultory, no objection whatever can be made to a departure from an order which was merely accidental; and it is ſupplied, with great advantage, by a ſcientific arrangement under the following heads. I. DRAWING; divided into the ſections of 1, Proportion; 2, Anatomy; 3, Motion and Equipoiſe of Figures; 4, Linear Perſpective. II. 1. INVENTION OR COMPOSITION; 2, Expreſſion or Character. III. 1, LIGHT AND SHADOW; 2, Contraſt and Effect; 3, Reflexes. IV. COLOURS AND COLOURING; 1, Colours; 2, Colours in regard to Light and Shadow; 3, Colours in regard to back Grounds; 4, Contraſt, Harmony, and Reflexes, in regard to Colours; 5, Perſpective of Colours; 6, Aerial Perſpective. V. MISCELLANEOUS OBSERVATIONS. 1, Landſcape; 2, Miſcellaneous. Nothing can be clearer than that, by being thus digeſted, the remarks of this great maſter are rendered much more uſeful to the ſtudent, who may always know at once to find whatever applies to his immediate purpoſe; and every reader may eſtimate with much greater eaſe, in this form, the quantity of inſtruction really contained in the Treatiſe. The public therefore is highly indebted to Mr. Rigaud, for the care he has taken in thus digeſting and methodizing, a moſt admirable collection of deſultory precepts.

The life of Leonardo da Vinci is written without affectation, in a ſenſible and proper ſtyle; and will be found a very pleaſing acceſſion to the book. It is followed by a liſt of the author's works. From this Life we ſhall ſelect the account of Leonardo's MSS. now extant, and the hiſtory of them, as it was given by a perſon through whoſe hands they paſſed at an early period.

"On inquiry then we learn, that Leonardo's productions of this kind conſiſt of fourteen manuſcript volumes, large and ſmall, now in the library of the National Inſtitute at Paris, whither they have been ſome

ſome few years ſince removed from the Ambroſian library at Milan; and of one folio volume in manuſcript alſo, in the poſſeſſion of his Majeſty the King of Great Britain. Of thoſe at Paris, J. B. Venturi, Profeſſor of Natural Philoſophy at Modena, and of the Inſtitute of Bologna, &c. who was permitted to inſpect them, ſays, that "they contain ſpeculations in thoſe branches of natural philoſophy neareſt allied to geometry; that they are firſt ſketches and occaſional notes, the author always intending afterwards to compoſe from them complete treatiſes." He adds further, "that they are written backwards from right to left, in the manner of the Oriental writers, probably with intention that the curious ſhould not rob him of his diſcoveries. The ſpirit of geometry guided him throughout, whether it were in the art of analyſing a ſubject in the connexion of the diſcourſe, or the care of always generalizing his ideas. As to natural philoſophy, he never was ſatisfied on any propoſition if he had not proved it by experiment." From the extracts given from theſe manuſcripts by Venturi himſelf, and which he has ranged under the different heads mentioned in the note*, the contents of theſe volumes appear to be extremely miſcellaneous; and it is evident, as Venturi has marked by references where each extract is to be found in the original, that from the great diſtance at which paſſages on the ſame ſubject are placed from each other, they muſt have been entered without any regard to method or arrangement of any kind whatever." P. li.

The volume in the poſſeſſion of his Majeſty, is well-known by the beautiful and accurate publication of Mr Chamberlain. We proceed, therefore, to give the hiſtory of the MSS. collectively, from the preſent life.

"It has been already ſeen, that theſe volumes were originally given by the will of Leonardo to Franciſco Melzi; and their ſubſequent hiſtory we are enabled to ſtate on the authority of John Ambroſe Mazenta, through whoſe hands they paſſed. Du Freſne, in the life prefixed to the edition which he publiſhed in Italian, of Leonardo da Vinci's Treatiſe on Painting, has, in a very looſe way, and without citing any authority, given their hiſtory; but Venturi has inſerted † a tranſlation into French, from the original manuſcript memoir of Mazenta; and from him a verſion of it into Engliſh is here given, with the addition of Venturi's notes, rendered alſo into Engliſh.

"* Sect. 1. Of the Deſcent of heavy Bodies, combined with the Rotation of the Earth. 2. Of the Earth divided into Particles. 3. Of the Earth and the Moon. 4. Of the Action of the Sun on the Sea. 5. Of the ancient State of the Earth. 6. Of the Flame and the Air. 7. Of Statics. 8. Of the Deſcent of heavy Bodies by inclined Planes. 9. Of the Water which one draws from a Canal. 10. Of Whirlpools. 11. Of Viſion. 12. Of military Architecture. 13. Of ſome Inſtruments. 14. Two chymical Proceſſes. 15. Of Method."

"† P. 33."

" It is near fifty years * ſince there fell into my hands thirteen volumes of Leonardo da Vinci in folio and quarto, written backwards. Accident brought them to me in the following manner: I was reſiding at Piſa, for the purpoſe of ſtudying the law, in the family of Aldus Manutius the younger, a great lover of books. A perſon named Lelio Gavardi, of Aſola, Prevoſt of S. Zeno, at Pavia, a very near relation of Aldus, came to our houſe; he had been a teacher of the *belles lettres* in the family of the Melzi of Milan, called de Vavero, to diſtinguiſh them from other families of the ſame name in that city. He had, at their country houſe at Vavero, met with ſeveral drawings, inſtruments, and books of Leonardo. Franciſco Melzi † approached nearer than any one to the manner of Da Vinci; he worked little, becauſe he was rich; his pictures are very much finiſhed, they are often confounded with thoſe of his maſter. At his death he left the works of Leonardo in his houſe at Vavero, to his ſons, who having taſtes and purſuits of a different kind, neglected theſe treaſures, and ſoon diſperſed them; Lelio Gavardi poſſeſſed himſelf of as many of them as he pleaſed; he carried thirteen volumes to Florence, in hopes of receiving for them a good price from the Grand Duke Francis, who was eager after works of this ſort; and the rather as Leonardo was in great reputation in his own country. But this prince died ‡ as ſoon as Gavardi was arrived at Florence. He then went to Piſa, to the houſe of Manutius. I could not approve his proceeding; it was ſcandalous. My ſtudies being finiſhed, I had occaſion to return to Milan. He gave me the volumes of Vinci, deſiring me to return them to Melzi; I acquitted myſelf faithfully of my commiſſion; I carried them all back to Horatio, the chief of the family of Melzi, who was ſurprized at my being willing to give myſelf this trouble. He made me a preſent of theſe books, telling me he had ſtill many drawings by the ſame author, long neglected in the garrets of his houſe in the country. Thus theſe books became my property, and afterwards they belonged to my brothers§. Theſe latter having made too much parade of this acquiſition, and the eaſe with which I was brought to it, excited the envy of other amateurs, who beſet Horatio, and obtained from him ſome drawings, ſome figures, ſome anatomical pieces, and other valuable remains of the cabinet of Leonardo. One of theſe ſpungers for the works of Leonardo, was Pompeo Aretin, ſon of the Cavalier Leoni, formerly a diſciple of Buonaroti, and who was about Philip II. King

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" * J. A. Mazenta died in 1635. He gave the deſigns for the fortifications of Livorno in Tuſcany; and has written on the method of rendering the Adda navigable. Argelati Script. Mediol. vol. ii." Venturi, 33.

" † We ſhall ſee afterwards that this man was Leonardo's heir: he had carried back theſe writings and drawings from France to Milan." Venturi, 34.

" ‡ This was in 1587." Venturi, p. 34.

" § J. Amb. Mazenta made himſelf a Barnabite in 1590." Venturi, 34."

of

of Spain, for whom he did all the bronzes which are at the Eſcurial. Pompeo engaged himſelf to procure for Melzi an employment to the ſenate of Milan, if he ſucceeded in recovering the thirteen books, wiſhing to offer them to King Philip, a lover of ſuch curioſities. Flattered with this hope, Melzi went to my brother's houſe: he beſought him on his knees to reſtore him his preſent; he was a fellow-collegian, a friend, a benefactor: ſeven volumes were returned to him*. Of the ſix others which remained to the Mazenta family, one was preſented to Cardinal Frederic Borromeo, for the Ambroſial library†. My brother gave a ſecond to Ambroſe Figini, a celebrated painter of his time, who left it to his heir Hercole Bianchi, with the reſt of his cabinet. Urged by the Duke of Savoy, I procured for him a third; and in concluſion, my brother having died at a diſtance from Milan‡, the three remaining volumes came alſo into the hands of Pompeo Aretin; he re aſſembled alſo others of them, he ſeparated the leaves of them to form a thick volume§, which paſſed to his heir Polidoro Calchi, and was afterwards ſold to Galeazzo Arconati. This gentleman keeps it now in his rich library; he has refuſed it to the Duke of Savoy, and to other princes who were deſirous of it."

"In addition to this memoir, Venturi notices‖, that Howard, Earl of Arundel, made ineffectual efforts to obtain this large volume, and offered for it as far as 60,000 franks, in the name of the King of England. Arconati would never part with it; he bought eleven other books of Da Vinci, which came alſo, according to appearance, from Leoni; in 1637 he made a gift of them all to the Ambroſian library¶, which already was in poſſeſſion of the volume E, from Mazenta, and received afterwards the volume K from Horatio Archinto, in 1674**.

"Venturi ſays, this is the hiſtory of all the manuſcripts of Vinci that are come into France; they are in number fourteen, becauſe the volume B contains an appendix of eighteen leaves, which may be ſeparated, and conſidered as the fourteenth volume††." P. liv.

"* The drawings and books of Vinci are come for the moſt part into the hands of Pompeo Leoni, who has obtained them from the ſon of Franciſco Melzi. There are ſome alſo of t eſe books in the poſſeſſion of Guy Mazenta Lomazzo, Tempio della Pittura, in 4°, Milano 1590, page 17." Venturi, 35.

"† It is volume C. There is printed on it in gold, *Vidi Mazenta Patritii Mediolanenſis liberalitate An.* 1603." Venturi, 35.

"‡ He died in 1613." Venturi, 35.

"§ This is volume N, in the National Library. It is in folio, of a large ſize, and has 392 leaves: it bears on the cover this title: *Diſegni di Macchine delle Arti ſecreti et altre Coſe di Leonardo da Vinci, raccolte da Pompeo Leoni.*" Venturi, 35.

"‖ P. 36.

"¶ A memorial is preſerved of this liberality by an inſcription." Venturi, 36.

"** This is marked at p. 1 of the ſame volume." Venturi, 36.

"†† Venturi, 36."

This volume is illuſtrated by upwards of twenty plates, engraved in outline, but with force and ſpirit; beſides ſeveral wooden cuts and diagrams intermixed with the letter-preſs. In the edition of Du Freſne, the deſigns are finiſhed with ſhades, which probably diminiſh their utility to the ſtudent. It may be uſeful, however, for ſuch perſons to compare the one with the other, and make their remarks upon the execution. We cannot but congratulate the public on the acceſſion thus gained to the ſtore of inſtruction on the art of painting, of which we only regret, that we had not given an earlier notice.

ART. XII. *The Faſhionable World diſplayed. By Theophilus Chriſtian, Eſq.* 12mo. 3s. 6d. Hatchard. 1804.

WHO Mr. Theophilus Chriſtian is, we do not pretend to know; but we have no difficulty in aſſerting, of his tract, that a happier ſpecimen of ironical writing has hardly been ſeen ſince the time of Swift. The author begins with lamenting that *this people*, namely, the Faſhionable World, has never ſufficiently exerciſed the talents of our writers. They have indeed been occaſionally glanced at; Mrs. More has delineated their religion; Lord Cheſterfield their morals; and other writers, in Court Calendars and Court Almanacks, have, from time to time, made us acquainted with the modes of dreſs in the faſhionable world, and its moſt diſtinguiſhed inhabitants. But this it ſeems is not, in this author's opinion, enough; a complete and ſyſtematic account of the faſhionable world is ſtill a deſideratum in coſmography.

Theophilus Chriſtian, therefore, has undertaken, and with much ſpirit and ſucceſs, to bring more particulars on this ſubject into a group than former writers have done; and exhibits an outline, hereafter to be extended and improved by others of more enlarged experience.

His firſt Chapter gives an account of the ſituation, boundaries, climate, and ſeaſons of the faſhionable world; he then proceeds to the inveſtigation of their government and laws, their religion and morality. In following Chapters, he diſcuſſes their education, manners, dreſs, amuſements, and language; and finally eſtimates their proportion of happineſs, and exhibits plans for their reform. All this is performed in a ſtyle of admirable humour, in which the moſt poignant, and we fear the moſt juſt, cenſure is conveyed, without any invidious perſonalities. A ſhort ſpecimen, we are perſuaded, will induce

induce the majority of our readers attentively to read the whole. Speaking of the climate of the faſhionable world, the author ſays:

"The *climate* of Faſhion is almoſt entirely factitious and artificial, and conſequently differs in many material reſpects from the natural temperature of thoſe reſpective places over which its juriſdiction extends. Though changes from heat to cold, and vice verſa, are very common among theſe people, yet heat may be ſaid to be the prevailing character of the climate. They appear to me to have but two ſeaſons in their year; theſe they call, in conformity to common language rather than to juſt calculation, Winter and Summer. Of ſummer little is known; for it ſeems to be a rule among this people to diſband and diſperſe at the approach of it, and not to rally or reunite till the winter has fairly commenced: though, therefore, they exiſt ſomehow or ſomewhere during the ſummer months, they wiſh it to be conſidered, that they do not exiſt under their faſhionable character. They waſh themſelves in the ſea, drink laxative waters, loſe a little money at billiards, or catch a few colds at public rooms; but all theſe things they do as individuals, and wholly out of their corporate capacity as members of the community of Faſhion: ſo that in their mode of diſpoſing of the ſummer, they invert the ſtanding rule of moſt other animals; they chooſe the fair ſeaſon for their torpid ſtate, and ſhow no ſigns of life but during the winter. It is not eaſy to ſay exactly when the *winter* begins in the faſhionable world; an inhabitant of Bath would have one mode of reckoning, and an inhabitant of London another: to do juſtice to the ſubject, the commencement of winter ought to be regulated by the former of theſe places, and the cloſe of it by the latter. Suppoſing, therefore, that it begins ſome time in November, there can be no difficulty in ſettling its duration; for the 4th of June is, by a tacit, yet binding ordinance, conſidered as a limit over which a faſhionable winter can never paſs.

"There are many circumſtances in which the climate of Faſhion ſtands peculiarly diſtinguiſhed from every other. It has already been intimated, that heat is its prevailing characteriſtic; it is, however, not a little remarkable, that this heat is at its higheſt point in the winter ſeaſon; and that the inhabitants often perſpire more freely when the ſnow is upon the ground than they do in the dog-days. The truth is, that, as was before ſaid, the climate is wholly created by artificial circumſtances, and the natural temperature of the air is completely done away; the ſort of communication which they keep up with each other requires a ſpecies of apparatus which fills their atmoſphere with an immoderate degree of phlogiſton. Beſides this, they are notoriouſly fond of aſſembling in inſufferable crowds; and travellers have aſſured us, that they have often witneſſed from ten to twelve hundred perſons ſuffocating each other within a ſpace which would ſcarcely have afforded convenient accommodation for a dozen families. Certain it is, that no people upon earth have leſs benefit from the light of the ſun than the people of Faſhion; ſo that if it were not for torches, candles, and Argand lamps, they would ſcarcely ever ſee each others' faces." P. 6.

On the ſubject of faſhionable morality, the writer is particularly happy.

" In obſerving thus largely upon the religion of the faſhionable world, I have furniſhed a ſufficient clue to their *moral* character: if, from ſome hints which have been thrown out in this and the preceding chapter, rigid Chriſtians ſhould be led to infer that it is no better than it ſhould be, they muſt be reminded, that people of faſhion have a ſtandard peculiar to themſelves; and that therefore what are deviations from *our* ſtandard, are very often near approximations to *their's*. In fact, they have acted in this reſpect with the ſame convenient policy by which they have been guided in framing every other part of their ſyſtem. Pleaſure being the object upon which a life of faſhion terminates, it was ſagaciouſly enough foreſeen, that an unbending morality would be utterly incompatible with the modes, and habits, and plans of ſuch a career; there remained, therefore, no alternative but that of frittering away the ſtrength and ſubſtance of the morality of the Goſpel, till it became ſufficiently tame and pliable for the ſphere of accommodation in which it was to act. The conſequence has been, that while they employ the ſame terms to denote their moral ideas, as are in uſe among Chriſtians in general, yet they limit or enlarge their ſignification as expediency requires. Thus modeſty, honeſty, humanity, and ſobriety—names, with ſtricter moraliſts, for the pureſt virtues—are ſo modified and liberalized by faſhionable caſuiſts, as to be capable of an alliance with a low degree of every vice to which they ſtand oppoſed. A woman may expoſe her boſom, paint her face, aſſume a forward air, gaze without emotion, and laugh without reſtraint at the looſeſt ſcenes of theatrical licentiouſneſs, and yet be after all—a *modeſt* woman. A man may detain the money which he owes his tradeſman, and contract new debts for oſtentatious ſuperfluities, while he has neither the means nor the inclination to pay his old ones, and yet be after all a very *honeſt* fellow. A woman of faſhion may diſturb the repoſe of her family every night, abandon her children to mercenary nurſes, and keep her horſes and her ſervants in the ſtreets till day-break, without any impeachment of her *humanity*; ſo the gentleman of faſhion may ſwallow his two or three bottles a-day, and do all his friends the kindneſs to lay them under the table as often as they dine with him; yet if conſtitution or habit ſecure him againſt the ſame ignominious effects, he claims to be conſidered a *ſober* man.

" There would be no end of going over all the eccentricities of faſhionable morality. To thoſe who exact that truth which allows of no duplicity, that honour which ſcorns all baſeneſs, and that virtue which wars with every vice, I queſtion but every thing in the morals of this people would appear anomalous and extraordinary: but to thoſe who conſider how neceſſary a certain portion of wickedneſs is to ſuch a life of ſenſe as theſe people muſt neceſſarily lead, it will not be matter of ſurpriſe that there ſhould be ſo little genuine morality among them: the wonder will rather be—that there ſhould be any at all." P. 40.

The

The ſpirit of the performance is admirably preſerved throughout; and is not improbably given to the public by a hand which has before received marks of approbation and reward. However this may be, we have peruſed it with great ſatisfaction, and recommend it in the ſtrongeſt terms to general attention.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Evils and Advantages of Genius contraſted, a poetical Eſſay in Three Cantos. By the Rev. William Tindal, A. M. F. S. A.* 8vo. 53 pp. 1s. 6d. Richardſon. 1803.

A ſhort Advertiſement prefixed to this Poem contains, after ſome little account of its origin, the following ſingular caution. "To one thing in particular the author requeſts his readers will attend.—He is in no one inſtance to be conſidered as delineating his own character, or deſcribing his own feelings. He is deſtitute of the merits, as well as, happily, exempt from the misfortunes, of the claſs of beings he has here attempted to characterize. The whole muſt be regarded as the reſult of a pretty cloſe obſervation of a peculiar race of mortals, whom it has been his *odd turn* to venerate, but never his ambition to imitate."

Notwithſtanding this declaration, which is a prudent defence againſt the imputation of ſetting up a claim, that might appear invidious, we ſuſpect that the author cannot wholly be exempted from the charge. His deſcriptions often prove an intimacy with the feelings of genius, which cannot wholly be conjectural. His verſes alſo very frequently teſtify againſt him. For example, take this general picture of the mind inſtinct with genius.

"See yonder gorgeous cloud that fronts the weſt;
The ſun deſcending ſtreaks its ſkirts with gold,
And purples all its glowing maſs. Meanwhile,
Fancy beholds delighted. On its verge,
Illumin'd by the beam, and toſs'd in heaps
Of mimic mountains, rocks, and dells of gold,
She figures palaces and fairy groves
Where joy for ever dwells: where human woes
For ever vaniſh e'en from memory.
But lo! the change.—The orb of day, now ſunk,
Leaves but a leaden-colour'd ridge behind,

Shapeleſs

Shapeleſs and dark: perhaps a magazine
Of fiery bolts t' appall a guilty world.
Thus fares the mind ſubjected to the ſway
Of fancy and alternate laſſitude:
By turns, a theatre of all that's vaſt,
Magnificent, or beautiful: by turns,
A cavern ſtor'd with all that fancied woe
Or real grief can image; glaring round
In hideous, diſproportion'd, pageantry." P. 6.

One image, towards the cloſe of the preſent pages, ſhould infallibly be obliterated, in the reſt there is much merit. The Poem is judiciouſly inſcribed to the patrons and ſupporters of the LITERARY FUND, and another Canto is promiſed ſhould theſe ſucceed. If our approbation or recommendation could effect it, the Poem ſhould certainly be completed.

ART. 14. *A Tranſlation of Anſley's Ode to Jenner: to which are added, Two Tables; one ſhewing the Advantages of Vaccine Inoculation, the other containing Inſtructions for the Practice. By John Ring, Member of the Royal College of Surgeons in London.* 4to. 1s. 6d. Murray. 1804.

The Alcaic Ode of Mr. Anſley, addreſſed to Dr. Jenner, by ſome accident, has not come to our hands; a ſpecimen only, of two ſtanzas, appears in the title-page to the tranſlation. Mr. Ring, the tranſlator, is a ſtaunch friend to vaccination, on which he has publiſhed two uſeful volumes*. He therefore wiſhes to make known the Ode of the venerable bard, by giving it in Engliſh. Even here the topic of our preſent national conteſt is introduced. What avails it, he ſays, to preſerve life by the new inoculation, if it is to be deſtroyed by the tyrant invader?

" And now, aſſembling his unnumber'd hoſt,
He threatens vengeance on the Britiſh coaſt;
Launches his navy, deck'd in all the pride
And pomp of war, and ploughs the foaming tide.
How vain the frantic enterpriſe! how vain
His hope to ſeize the ſceptre of the main!
A ſceptre guarded by the pow'rs above,
Guarded by honour, loyalty, and love!
By the kind Sov'reign willing realms obey,
By Cæſar's gentle and paternal ſway!

" Let him embark, and quit the Gallic ſands
With all his barb'rous and ferocious bands;
With all his abject and ſubmiſſive ſlaves,—
The ſport of war, of whirlwinds, and of waves.
Ev'n now I hear the dreadful cannons roar,
And burſting bombs reſound from ſhore to ſhore;

* Noticed in the Brit. Crit. vol. xviii, p. 667; and xxii, p. 556.

I ſee

I ſee the combat,—ocean ſtain'd with blood,
And vanquiſh'd Gauls beneath the whelming flood.
I ſee their leaders ſhrink with ſudden dread
Amid their crimes, and mingle with the dead;
Sent to ſalute their brethren,—ſent to tell
Their great exploits, and give new laws to hell." P. 11.

The profits of the publication are given to the Royal Jennerian Society; which, we are told, has opened fourteen ſtations for gratuitous inoculation, and would open more, if ſupported with more liberality.

ART. 15. *Martial Effuſions of Ancient Times; addreſſed to the Spartan Hoſts, to excite them to Valour and Diſcipline in their Conflicts with the Meſſenians; and preſcribed as permanent Recitations by the Republic of Lacedemon, to inſpire their Youth with warlike Sentiments. From the Fragments of Tyrtæus.* 12mo. 19 pp. 1s. Hatchard. 1804.

We give the tranſlator all due credit for his patriotic and laudable attempt to rouſe the courage and energy of his countrymen; and, if his little work ſhould have the deſired effect of transfuſing Spartan ſpirit into Britiſh boſoms, his mite will be perhaps as valuable as larger contributions. Three of theſe Effuſions are univerſally aſcribed to Tyrtæus: the ſecond is, by ſome critics, attributed to Callinus. The tranſlator acknowledges to have taken great liberties with the originals, more particularly with the ſecond and fourth, which we heſitate not to pronounce the beſt; and, of the two, we give the preference to the fourth. We were rather ſurpriſed to learn from the Preface, that a ſcholar, and a reader of the fragments of Tyrtæus, had not ſeen, till a few months ago, the very elegant tranſlation of them by Mr. Pye, the Poet Laureat, which was publiſhed in the year 1795 (this tranſlation erroneouſly ſtates it 1796), and was reviewed in our fifth volume, p. 455.

ART. 16. *The Lyre, or Vocal Muſeum. A new Volume; containing all the moſt admired Songs ſung this Seaſon at the Theatres, and other Places of Entertainment; together with ſuch of the old Songs as ought never to be forgotten. Dedicated to the Lovers of Song.* 12mo. 2s. Badcock. 1804.

Many of theſe Songs deſerve to be admired and preſerved, many others are trifling, many are very old, but none offenſive to delicacy. Moreover, it is very cheap.

DRAMATIC.

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ART. 17. *The Sailor's Daughter: a Comedy, in Five Acts, now performing at the Theatre-Royal, Drury-Lane. By Richard Cumberland, Esq. The Second Edition.* 8vo. 86 pp. 2s. 6d. Lackington and Allen. 1804.

The literary character of Goldsmith, as given by Johnson may, in a great degree, be applied to Mr. Cumberland. "*Nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit*". Whether considered as an Epic, or as a dramatic poet, as a translator, as a critic, or as a moralist, he in general claims our admiration; and, in his least successful efforts, scarcely ever fails to command respect. In the present drama, the author has laudably endeavoured to stem the tide of false taste, and has never attempted to gain a temporary applause by the sacrifice of common sense and propriety; but, unless we are mistaken, it will not be classed hereafter among his more fortunate effusions.

The plot of "the Sailor's Daughter" consists of little more than the circumstance of a gallant sea officer, who had privately supported the daughter of his deceased friend and patron, concealing from her that he has been her benefactor, and gaining her affections under another name. The conclusion may be easily anticipated; and as the other characters have little concern in the plot, the play in general consists of conversation rather than action; and that conversation has much less of vivacity and humour, than are to be found in the successful dramas of this author. By the Advertisement, it should seem this play had but an indifferent reception on the stage. It seems, however as it has already arrived at a second edition, that it has been found to give more pleasure in the closet.

ART. 18. *The Counterfeit. A Farce, in Two Acts; as performed at the Theatre Royal, Drury Lane. Written by Andrew Franklin, Author of the Egyptian Festival, Wandering Jew, &c. &c.* 8vo. 47 pp. 2s. Robinsons, &c. 1804.

Among the farces we have lately read, whether in two acts or in five, not one has made us less inclined to laugh, or more inclined to sleep, than this tissue of witless and vulgar schemes and conversations.

NOVELS.

ART. 19. *A Picture from Life; or, the History of Emma Tankerville and Sir Henry Moreton. By Henry Whitfield, M. A. Two Volumes.* 8vo. 8s. Highley. 1804.

Never was a Novel more misnamed than this. Instead of "a Picture from Life", it is a disgusting caricature of modern manners and conversation; and it is so far from being a "History of Emma Tankerville

kerville and Sir Henry Moreton", that of 460 pages, ſcarcely 20 are devoted to them. She is very good and very pretty, and he is brave and handſome; but as to *character*, they have none at all. The Honourable Mr. Pellet, and the Reverend Doctor Daſh; the rich Juſtice at p. 139, of vol. i. Doctor Anapeſt, Tom Vortex, and Lord Shuffle; the Engliſh Naval Officer at p. 115; and the notable dinner-party at p. 139 &c. of vol. ii. theſe are the real heroes of the piece; and they are ſo egregiouſly fooliſh and vulgar, that we doubt whether any of theſe characters exiſt, except in the author's wild imagination.

ART. 20. *The Eve of San Pietro, a Tale, in Three Volumes.* 12mo. 10s. 6d. Cadell and Davies. 1804.

This ſeems an imitation, and by no means an unſucceſsful one, of Mrs. Ratcliffe's manner. A good deal of imagination and contrivance are exhibited; but it may perhaps be objected, that this Tale is ſomewhat too complicated. It is written by a lady, and is probably a firſt attempt; in this caſe it does the writer much credit.

MEDICINE.

ART. 21. *The London Diſſector, or a Compendium of practical Anatomy; containing a Deſcription of the Muſcles, Veſſels, Nerves, and Viſcera of the Human Body, as they apppear on Diſſection; with Directions for their Demonſtration.* 8vo. 293 pp. 6s. Murray. 1804.

This is one of the numerous anatomical compendiums deſigned for the uſe of ſtudents. A fault common to moſt of theſe books is, that the deſcriptions are too conciſe; hence ſome omiſſions now and then occur. Thus, in the preſent volume, when treating of the connections of the ſtomach with the adjacent parts, the author has not mentioned that it is connected by its upper orifice with the œſophagus, and by its lower orifice with the duodenum. The muſcles belonging to the eye, with its blood-veſſels and nerves, are deſcribed; but no notice is taken of the internal ſtructure of this important organ. Under the diſſection of the thigh it is obſerved, that "you may occaſionally perceive the lymphatic veſſels running like lines of a reddiſh colour to enter the inguinal glands; they are more numerous on the fore-part than on the outſide of the thigh". The valvular ſtructure, and uſes of this ſet of veſſels ſhould have been noticed here, as we do not find them noticed in any other part of the book. It may, however, be of ſome uſe to the anatomical ſtudent in the diſſecting-room.

DIVINITY.

ART. 22. *On Chriſt's Deſcent to Hell, and the intermediate State. A Sermon on* 1 *Peter* iii. 18, 19, 20. *By Samuel Lord Biſhop of St. Aſaph.* 4to. 18 pp. Hatchard, &c. 1804.

This diſcourſe, we underſtand, is not ſeparately publiſhed. It is annexed to the ſecond edition of the Biſhop's Hoſea, and is otherwiſe

ſold

ſold only to the purchaſers of the firſt edition. Whether we ſhall find reaſon to ſpeak further of the verſion*, cannot yet be aſcertained, but we can by no means deny ourſelves the ſatisfaction of ſpeaking in proper terms of the excellent Sermon before us.

The ſubject is the deſcent of Chriſt into Hell, and his preaching there, (a momentous ſubject, and the expreſs topic of the third Article of our church); and it is here illuſtrated with the acuteneſs and vigour which are always conſpicuous in the writings of this learned prelate.

The point conſidered is the place to which Chriſt deſcended, which is denominated Hell; and this is proved to be the place beneath the earth where the ſouls of the righteous reſt in hope: and the Biſhop particularly oppoſes by argument "the extravagant aſſertion," as he juſtly calls it, of Calvin, "that our bleſſed Lord actually went down *to the place of torment*, and there ſuſtained, horrible to think or mention, the pains of a reprobate ſoul in puniſhment." P. 8. He reminds his reader alſo that this is the proper uſe of the Engliſh term *Hell*, though unfortunately it has become more known as equivalent to Γεεννα, or the place of torment. Neither this explanation nor illuſtration are indeed new, but they are here illuſtrated and confirmed with peculiar ability.

From the words of Chriſt to the penitent thief upon the croſs, the Biſhop argues that the place to which he deſcended might alſo be called Paradiſe: and the words of St. Peter in his text, that he there "preached unto the ſpirits in priſon, which ſome time were diſobedient, when once the long-ſuffering of God waited in the days of Noah," he explains to allude to the antidiluvian penitents, who died indeed in the flood, but died in a ſtate of repentance, and faith in the Redeemer to come. The illuſtrations of this particular interpretation we cannot here detail, though well deſerving of it. We ſhall only mention that by *in priſon*, he underſtands merely in ſafe cuſtody. The uſe of theſe enquiries and arguments will beſt be ſtated in the Biſhop's own appropriate expreſſions.

"The great uſe of it (this doctrine) is, that it is a clear confutation of the diſmal notion of death as a temporary extinction of the life of the whole man; or what is no leſs gloomy and diſcouraging, the notion of the ſleep of the ſoul, in the interval between death and the reſurrection. Chriſt was made ſo truly man, that whatever took place in the human nature of Chriſt may be conſidered as a model and example of what muſt take place, in a certain due proportion and degree, in every man united to him. Chriſt's ſoul ſurvived the death of his body. Therefore ſhall the ſoul of every believer ſurvive the body's death. Chriſt's diſembodied ſoul deſcended into Hell. Thither, therefore, ſhall the ſoul of every believer in Chriſt deſcend. In that place, the ſoul of Chriſt, in its ſeparate ſtate, poſſeſſed and exerciſed active powers. In the ſame place therefore ſhall the believer's ſoul poſſeſs and exerciſe activity. Chriſt's ſoul was not left in Hell. Neither ſhall the ſouls of his ſervants be there left, but for a ſeaſon. The

* See vol. xviii. p. 569, and xix. p. 171.

appointed time will come, when the Redeemer ſhall ſet open the doors of their priſon-houſe, and ſay to his redeemed, "Go forth." P. 18.

We have ſeldom been ſo much gratified as with the peruſal of this curious, and moſt able diſcourſe.

ART. 23. *A Sermon, preached at the Anniverſary of the Royal Humane Society in St. George's Church, Hanover Square, on Sunday April 15, 1804. By the Right Rev. Thomas Burgeſs, D. D. Biſhop of St. David's. To which is added, an Appendix of Miſcellaneous Obſervations on Reſuſcitation. By the Society.* 8vo. 44 pp. Rivingtons, Hatchard, &c. 1804.

A few of the moſt ſtriking of the arguments, which prove a creating Providence from the evidence of the works of nature, form the principal ſubſtance of this valuable diſcourſe. The Biſhop particularly dwells on the machinery by which animal life is ſupported, the diſtinction between the material and immaterial principles of life; and, as the occaſion particularly required, on the ſuſpenſion and reſtoration of powers of mind, by the obſtruction or re-excitation of its bodily organs. After conſidering the methods by which Providence directs men to that uſe of their natural faculties which is moſt beneficial to them, which he might intend as witneſſes of himſelf, the Biſhop thus compares the analogous proceeding of God in the Redemption of man.

"We learn from the evidence of the moſt authentic records, that God ordained, that the ſins of the world ſhould be propitiated by the death of his own ſon. For this purpoſe He, (who, as the ſon of God, was God, and equal with God) was to become man, that he might, by his death, offer himſelf an atonement for the ſins of mankind. The incarnation and death of Chriſt were to be the means of man's ſalvation. And how was this great purpoſe made known to the world? By God's choice of a particular people, tribe, and family, in which Chriſt was to be born; by the appointment of a particular time, when he was to be born and ſuffer; by a ſeries of types and prophecies, through a long ſucceſſion of ages, deſignating a remarkable perſon, who was to come into the world; and at length by the appearance of ſuch a perſon, who by his life, miracles, death, and reſurrection, verified the types, and fulfilled the prophecies. In this proceſs of God's providence we ſee the ſame uſe of ſucceſſive and connected expedients, as in the phenomena of nature, the ſame accumulated evidence of probable and accountable means, all tending to one concluſion, that God's government of the natural and moral world is conducted by progreſſive means and expedients; and that he affords a witneſs of himſelf in both by ſuch a manifeſtation of the means, as is beſt ſuited to the capacities of imperfect, but rational creatures."

To aſſiſt the reader in following the chain of the argument, the diſcourſe is analyzed in a ſhort table of contents prefixed, which proves it beyond a doubt to be a ſound and well-conducted compoſition.

ART.

ART. 24. *A Sermon, preached before the Honourable Houſe of Commons, at the Church of St. Margaret, Weſtminſter, on Friday, May 25, 1804, being the Day appointed for a general Faſt. By William Jackſon, D.D. Canon of Chriſt Church, Oxford, and Preacher to the Honourable Society of Lincoln's Inn.* 4to. 27 pp. 1s. 6d. Payne and Mackinlay. 1804.

A grave and dignified ſtyle of expreſſion, well ſuited to the occaſion, and to the place where it was delivered, characterizes the whole of this diſcourſe, which is further marked in various ways as the production of a ſound and thinking ſcholar. The aid, even naturally given, to our powers of exertion in difficulty and danger, by the influence of the religious principle; and the ſuppert it is capable of affording to the natural duty and feeling of patriotiſm, are the particular topics employed: which lead alſo to a view of our excluſive advantages as BRITONS, for which we are called upon to exert our valour. Speaking of the natural gratification ariſing from poſſeſſing property, he ſays;

"But that he enjoys this happineſs, is not becauſe chance or fortune has thrown it in his way, but becauſe he has the privilege of BRITISH BIRTH-RIGHT. That he poſſeſſes in ſecurity alſo what he may thus call his own—this is no caſual good, or circumſtance of courſe, but becauſe he dwells where there is TRUE LIBERTY—that is, where law and public authority provide with vigilance, that licentiouſneſs take not the place of liberty, and that the power of violating the rights of others be not made the meaſure of doing ſo, with thoſe who otherwiſe might be profligate or daring enough to attempt it. If we look further likewiſe, either to the whole ſtructure of our civil conſtitution, or to the various energies of it, though I detain you not with diſcuſſions which might ſhow how curiouſly the parts of it are framed together, or with what exquiſite contrivance all the powers of it are directed to the advancement of the public good—yet the ſum is, that in all which depends upon civil polity, we alone enjoy the happineſs which all others envy." P. 16.

The preacher afterwards recommends prudence in the exertions made for defence, attended with a ſober obedience to authority, interweaving ſome ſtrong words of Thucydides to the ſame effect. Without making an oſtentatious or improper uſe of ſuch authorities, Dr. J. has alluded to them very judiciouſly on two or three occaſions.

ART. 25. *Two Sermons, preached in the Pariſh Church of Sutterton, near Boſton, in the County of Lincoln, April the 8th and 15th, upon Inſtitution to the Vicarage. By the Rev. George Hutton, B. D. Vicar of Sutterton, and late Fellow of St. Mary Magdalen College, Oxford.* 8vo. 48 pp. 1s. 6d. Kelſey, Boſton. 1804.

Impreſſed, as it appears, by a ſtrong ſenſe of the duties attached to his new ſtation, the preacher addreſſes his pariſhioners with much earneſtneſs and affection. In the firſt of theſe Sermons, on 2 Cor. xiii. 5. he dwells at large on that part of the Apoſtle's exhortation, "be perfect." Here he teaches what is required of a Chriſtian, in order

order to his being perfect, or going on into perfection; explains the nature of faith in God the Father, God the Son, and God the Holy Ghoſt; and ſhows what that faith requires of us. He mentions the great duties, more immediately incumbent on us as Chriſtians; namely, what we owe to God, our neighbour, and ourſelves; and exhorts us to the practice of them in our ſeveral eſtates and conditions of life. He ſtates that faith and practice are the ſum and ſubſtance of our religion; and points out the neceſſity of both by a familiar illuſtration, the one being conſidered as the tree, and the other as the fruit thereof.

In the ſecond Sermon, the preacher fully explains, and ſtrongly enforces, the other exhortations contained in the text; "be of good comfort—be of one mind—live in peace." Having thus given to his hearers a ſummary of the doctrines and duties of religion, the preacher exhorts them to a regular attendance on the public worſhip of Almighty God—to the uſe and practice of private, and of family prayer—and to a frequent attendance at the Lord's table.

If, as the prefixed addreſs affords room for ſuppoſing, the inhabitants of this pariſh have felt "the intruſion of ignorant and preſumptuous men, who ſeek to pervert the right ways of the Lord;"—we may reaſonably hope that ſuch inſtruction as is here given, enforced by the correſponding example of a reſident paſtor, will preſerve the flock from ſchiſm and diſcord.

Among many things which highly gratified us in the peruſal of theſe diſcourſes, the following paſſage was ſingularly ſatisfactory: "and that every individual, in each of your families, may have opportunities of coming to the Lord's table, I propoſe to celebrate the holy Communion on the Sunday following each of the great feſtivals, as well as on the feſtival; and I intreat, and ſolemnly admoniſh you who are heads of families, to aid my inſtructions, by inculcating upon your children and domeſtics the duty of partaking of the Sacrament of the Lord's Supper."

We have lately, with much pleaſure, obſerved ſeveral inſtances of this very commendable practice; and we earneſtly recommend it to the attention of the clergy in general.

ART. 26. *A Sermon, preached in the Cathedral Church of Durham, on Sunday the 6th of November*, 1803, *before the Delivery of the Colours to the Corps of Durham Volunteer Infantry. By Reynold Gideon Beuyer, LL. B. Prebendary of Durham. To which is added, An Addreſs to the ſaid Corps, on the ſame Occaſion. By Lieutenant-Colonel Fenwick.* 4to. 20 pp. 1s. 6d. Pennington, Durham; Bookſellers in Newcaſtle, Sunderland, Stockton, and Darlington; Rivingtons, &c. London. 1803.

We regret that this Sermon, and the Addreſs ſubjoined to it, did not ſooner come into our hands, on two accounts; becauſe their merits entitled them to an early notice; and becauſe any profit, ariſing from the publication, is to be added to the ſubſcription for clothing, &c. the infantry here addreſſed. Let us make ſuch amends as we are able.

The

The preacher takes for his text Luke xiv. 31. We cannot do better than uſe his own words; in which he inſiſts upon "the ſtrong ſimilarity between the eſſential qualities of a brave ſoldier, and thoſe diſpoſitions of heart and mind, without which our Saviour declared that no man was fit to be his diſciple. Both profeſſions demanded the ſame ſelf-denial, the ſame promptitude at the call of duty, and, on all great emergencies, the ſame contempt of inconvenience, danger, pain, and death.

"This ſimilarity ſuggeſted to the Great Founder of our religion the beautiful allegory contained in the text, and in many other of his diſcourſes; and which hath ſince been ſo cloſely purſued, and particularized, by all the ſacred writers of the New Teſtament, but eſpecially by St. Paul, that the ideas of combat and warfare can hardly be detached from the phraſes, by which we now moſt commonly deſcribe the courſe of life to which the follower of Chriſt is called, and the ſeveral precepts and rules, by the obſervance of which, he is to prove the ſincerity of his profeſſion.

"The ſingular and critical ſituation to which the inhabitants of theſe iſlands are now brought, cauſes a ſtill ſtronger aſſociation of theſe ideas, by blending the duties of the Chriſtian, who is zealous to preſerve the true worſhip of God, with thoſe of the patriot, who would ſpill the laſt drop of his blood to protect the threatened conſtitution and liberty of his country."—Under theſe circumſtances, the words of the text are conſidered in their literal, as well as allegorical ſenſe. The ſituation of this kingdom, and that of our enemy, are then adverted to; and the ſuperiority derived from our navy, riding in triumph at the mouths of the hoſtile harbours, is ſtated as inſpiring Britons with a contempt of the menace of invaſion. But here we are juſtly warned againſt a *preſumptuous* contempt of danger, and an *indolent* reliance on the divine aid. The meaſures of government for the defence of the kingdom are then noticed; the calling out the maſs of the people to repel the enemy, unleſs a large proportion of the young and active ſhould voluntarily undertake that ſervice. "The latter mode has been adopted throughout theſe iſlands, with a zeal, unanimity, and patriotiſm, which has ſo far exceeded the proportion required, as to render that an object of laudable emulation, and anxious ambition, which was once only conſidered in the light of a neceſſary burden and duty." The Volunteers preſent are now exhorted to do honour to the poſt they have choſen, by an exemplary Chriſtian conduct, as well as by their patriotic zeal; and their meeting for military exerciſe on the Lord's day is conſidered as a pledge for their aſſembling more conſtantly in his houſe. In a note, the application of any part of the Lord's day to military training is juſtified by the twofold neceſſity of *imminent* danger, and of the *various calls* of ſociety, which cannot with ſafety ſuffer more interruption, until an actual invaſion ſhall take place. But a ſerious warning is given, not to abuſe this plea to the purpoſe of irreligion, diſſolute mirth, and exceſs. The preacher now reminds his *hearers in general*, of their duty towards their more active brethren; to furniſh, each according to his ability, things neceſſary to their accommodation, comfort and ſucceſs. "In this, and in the whole proſecution of this inevitable and critical war, let

let our loyalty, union, and mutual assistance demonstrate, to the admiring and envying world, that these islands, separated from the rest of the globe by that element which brings and secures their prosperity, are to be considered as containing only one great and happy family, whose members, how much soever diversified by accidental circumstances, will ever unite in brotherly affection for their mutual defence; and to effect it will spare neither pains, blood, nor treasure; and that in the same degree in which they are fierce and terrible to an insulting or invading enemy, they will be invariably kind, and effectually helpful one to another." The discourse is concluded by a very earnest, moral, and religious peroration.

The Address of the Lieutenant-Colonel insists, with equal propriety and vigour, upon this essential point; that in order to the defence of our country, *courage* must be rendered effective by *discipline*. The commissioned and non-commissioned officers are addressed on their respective duties; the pre-eminence of Britain above the rest of Europe is justly affirmed to be a ground for national exultation; and the colours are delivered to the corps with strong wishes for a vigorous and successful defence of them.

ART. 27. *A Sermon, preached for the Benefit of the Charity-School, at the Parish Church of Crediton, January 8th; and at the Chapel of Oakhampton, June 1st, 1792. By the Rev. Rees Price, Vicar of Lamerton.* 8vo. 16 pp. 1s. Trewman and Son, Exeter. 1803.

Discoursing on Deut. xxxi. 13. the preacher sets forth the evils of ignorance; as exhibited in the wild notions, and the cruelties of uncultivated nations; and even in the state of our neighbours in North Britain, above a hundred years ago; compared with the manners and habits of the peasantry there at this day, improved by the establishment of parochial schools. He then urges his hearers to communicate the light they have received to the rising generation of their poor, industrious, and meritorious fellow-citizens. The influence of vicious examples; the propensity of youth to "follow a multitude to do evil;" and the interest of society are justly insisted on. To these temporal considerations, are added those of far higher moment, which affect their welfare in a future state. Thus, the institution in behalf of which the preacher is speaking, (like all similar institutions) is shown to have for its object the attainment of the happiness of this world, and of that which is to come. A suitable address to the *objects* of the charity concludes this impressive discourse.

ART. 28. *A Letter to the Right Reverend the Lord Bishop of London, humbly suggesting a further Consideration of a Passage in the Gospel of St. Matthew.* 8vo. 78 pp. 2s. 6d. Robson. 1804.

With great delicacy towards the Bishop, and more humility in his own person than the case could, in any point of view, require, Mr. Dunster, (who is understood to be the author of this tract) proposes an interpretation of Matth. xviii. ver. 10, different from that adopted by the Bishop of London in his excellent Lectures on St. Matthew.—The Bishop, whose interpretation is that of Origen, and most of the Fathers,

Fathers, of Grotius, and the moſt learned moderns, referring to theſe words of our Saviour:—"Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, that in Heaven *their Angels* always behold the face of my Father which is in Heaven;" ſo explains them, that the moſt favoured Angels of the divine preſence are declared to guard and watch over little children. From the ſame words, moſt of the ancients always defended the doctrine of guardian Angels. But whether a diſtinct Angel to each perſon, or a general guardianſhip of Angels is implied, the Biſhop's words do not expreſs.

Mr. D. endeavours to prove, and contends with ſome force, that by οἱ ἄγγελοι, *the Angels*, in this place, ſhould be underſtood the glorified ſouls of ſuch innocents. His beſt ſupport, excluſive of the paſſage itſelf, is Waterland's explanation of Acts, chap. v. ver. 19, where the maid-ſervant ſays, on ſeeing Peter, it is *his Angel*, which that author ſays, means *his ghoſt*. The great queſtion is whether this interpretation of ἄγγελος can be admitted. It would be very unjuſt not to ſay that Mr. D. argues ably in ſupport of his interpretation, which has ſome manifeſt advantages. The only alloy to the reader's ſatisfaction is that much more is ſaid than ſeems to be neceſſary, and that ſome want of clearneſs is produced by the over anxious endeavour to illuſtrate. Whoever has ſeen this author's very ſenſible editions of ſome of our Britiſh Claſſics, will think it rather extraordinary that he ſhould ſuppoſe ſo many apologies neceſſary for a very reſpectable effort in the line of ſacred criticiſm.

ART. 29. *Reflections proper for the preſent Times.* 12mo. 36 pp 6d. Hatchard. 1804.

"By much the greater part of the following pages are extracts from authors of eſtabliſhed reputation." We have only to ſay therefore, that they contain ſhort accounts, 1. of God's dealings with the nations of antiquity: 2. of the principal occurrences in the French Revolution; with ſuitable concluding obſervations: and that the Reflections are ſoundly pious, and very "proper for the preſent times."

ART. 30. *Elements of Religion, containing a ſimple Deduction of Chriſtianity from its Source to its preſent Circumſtances, in a Series of Letters to a young Lady. By Mrs. Marriott.* 4 Vols. 12mo. 18s. Rivingtons. 1804.

The pious author of theſe volumes conceiving that initiatory compoſitions on the ſubject of religion, were ſtill a deſideratum in female education, was induced to prepare this work more immediately for the uſe of a young lady, her relation. She has certainly produced a uſeful and intereſting publication, which we ſhould be glad to find received in ſeminaries, where young women are educated. Where the hiſtorical part of the Old Teſtament fails, Mrs. Marriott has taken Prideaux for her guide; in the order of the goſpel hiſtory ſhe has followed Doddridge, and Moſheim in the eccleſiaſtical hiſtory. The ſtyle is not quite ſo eaſy and familiar as the profeſſed object might ſeem to require, and the ſentences are often too long; but the merit of the whole as a work, ſufficiently preponderates over theſe ſmaller defects,

and

and it has accordingly our approbation, with the slight exception above-mentioned.

LAW.

ART. 31. *The Trial at large of William Sparling, Esq. late Lieutenant in the Tenth Regiment of Dragoons, commanded by his Royal Highness the Prince of Wales; and Samuel Martin Colquitt, Esq. Captain of His Majesty's Ship Princess, on an Indictment for the Murder of Mr. Edward Grayson, of Liverpool, Ship-Builder. Before Sir Allan Chambre, Knight, one of the Judges of the Common Pleas, at the Assizes held at Lancaster on Wednesday April 4, 1804. Taken in Short-Hand, and collated with the Notes of other Writers.* 8vo. 76 pp. 3s. 6d. or 3s. Common Paper. Vernor and Hood. 1804.

It is a painful task to censure that misplaced tenderness in juries, which prompts them, in almost every case of death, arising from a duel, to give verdicts not fully justified by law or evidence. Whatever alleviations a murder of this kind may admit of, they are not, generally speaking, proper subjects for the consideration of a jury, but are matter for the exercise of that humane discretion which resides in the Crown, the only constitutional fountain of mercy. We will not apply these remarks to what was proved on this Trial, further than by saying that perhaps strict law might have required a different verdict; but, *Quid leges sine moribus?* Till good sense and good principle shall dictate some other mode of deciding differences on points of honour, we fear that little can be done to repress the horrid and unchristian custom of duelling.

With regard to the report of this Trial, though it does not appear in the name of a short-hand writer, we see no reason to question its accuracy.

POLITICS.

ART. 32. *Sketches on the intrinsic Strength, Military and Naval Force of France and Russia; with Remarks on their present Connexion, Political Influence, and future Projects. In Two Parts. Part I.* 4to. 182 pp. 12s. No Publisher's Name. 1803.

The design of this publication, so far as its design can be collected from the part now before us, is to exhibit in a comparative view the respective forces, and display the ultimate objects of the French and Russian empires. All the powers of Europe (England perhaps excepted) are expressly put out of the question. The two great empires, whose strength is here examined and whose policy is discussed, are described by anticipation, as first overwhelming every other state, and then engaging in a tremendous contest with each other. In the Preface, we are told that "the statements and facts may be relied on." Many of the author's statements, however, appear greatly exaggerated,

and many of his facts to reſt on mere conjecture. A conſiderable portion of the external reſources of France, and of her means of aggrandizement, aroſe (according to this author) from the poſſeſſion of Louiſiana, which has been ſince relinquiſhed, and of St. Domingo, which is loſt, probably for ever. The ſame remark applies to Malta; which it is to be hoped the French will never poſſeſs. Many of this author's ſpeculations are therefore out of date; and many of his aſſertions are, we think, very queſtionable. The work is, however, written with vigour, and, as it ſhould ſeem, with good intentions. An outline is ſubjoined of the ſecond part intended to be publiſhed; which contains "a general view of the politics and diplomatic hiſtory of Great Britain, from the peace of Utrecht to the preſent year of the French Conſulate." In this paper are contained many juſt and forcible remarks, and we highly approve the author's general propoſition, if practicable, of confining the poſſeſſions and influence of France to Europe; though ſome of the means by which he would effect it appear to us unneceſſary and unjuſt. Many of his opinions of men and meaſures are alſo very queſtionable. It is indeed impoſſible for any man, eſpecially if he has not been bred a ſtateſman, to form an accurate judgment of all the tranſactions on which he takes upon himſelf to decide. Yet we are curious to ſee the work at large, of which an outline is here given, as the author has a bold and original turn of thinking. Should it be publiſhed, we recommend the omiſſion of a low and unwarrantable ſarcaſm againſt an amiable Lady of high rank, which is at the ſame time incorrect.

ART. 33. *Two Letters, addreſſed to a Noble Lord, on the Manufactures, Agriculture, and apparent Proſperity of Scotland; with a few Strictures on the Speculations, Morals, and Manners of the Nineteenth Century.* 8vo. 55 pp. 1s. 6d. Longman and Rees. 1804.

The principal object of this writer is to diſſuade the people of Scotland, and eſpecially the manufacturers and land-owners, from the wild ſpeculations which they are apt to cheriſh, the eager deſire of wealth by which they are animated, and the inordinate luxury in which (he tells us) too many of them indulge. In all theſe reſpects the author aſſerts the Scotch to be far more blameable than the Engliſh, and paints, in a very ſtriking light, the infatuation of thoſe who, preſuming on an increaſe of trade and manufactures, or an advance of rents, ariſing (as he thinks) from temporary circumſtances, embark in hazardous and expenſive concerns, without the capital which ſuch concerns require. The introduction of the great diſtilleries he alſo conſiders as a very pernicious meaſure, both to the health and morals of the people, ſeverely blaming the miniſter, who brought forward this meaſure, and the Scotch members, who appear to have acquieſced in it.

The author argues ſtrongly, and with ſome apparent reaſon, that actual wealth in Scotland does not correſpond with the rapid increaſe of luxury, and he deſcribes, with ſome humour, the love of ſhow and diſſipation, which ſeem of late years to have taken poſſeſſion of moſt

of the land-holders in that kingdom. We truſt that his pictures are overcharged; but if in any degree juſt, they ſhould be attentively and ſeriouſly contemplated by his countrymen, whoſe natural good ſenſe would then, we ſhould hope, point out the neceſſity of prudence and moderation.

ART. 34. *A Dive into Buonaparte's Councils, on his projected Invaſion of Old England. By Thomas Martyn, Author of a Work on Shells, and other Subjects on Natural Hiſtory, the Soldier's and Sailor's Friend, &c.* 8vo. 44 pp. 2s. 6d. Faulder. 1804.

The object of this patriotic writer is to put his countrymen on their guard againſt the mode of invaſion which will probably be adopted by our enemy. He ſuppoſes, with great probability, that "at leaſt two, perhaps three or four diſtinct feints to land a certain number of troops on our coaſts will be attempted." To diſſipate every alarm which theſe feints might create, he obſerves that, "whatever be the number of veſſels compoſing the French flotillas, or the number of troops they have landed, ſtill the diſtant ſituation of their operations from London would at once be the ſure guide and indication to know and diſtinguiſh their errand; viz. to create ſurprize, to confuſe the public mind, and divert government and the nation from their real and great object." The principal of theſe armaments would, he thinks, be directed to the coaſt of Devon, the ſecond to that of Dorſet, the third and fourth to the Norfolk and Lincolnſhire ſhores. The great Armada will, he preſumes, then iſſue forth, calculating at a fixed period to unite on the coaſts of Suſſex or Suffolk.

This anticipation of the enemy's deſigns is probable enough, but not new, nor accompanied by any novel ſuggeſtions as to the modes of defence. Theſe however may, in ſome degree, be inferred from the author's general remarks, and from what he ſays in his notes; which contain nearly as many pages as the text. Subjoined are, an Addreſs to the Volunteers, recommending warm cloathing during ſervice, and ſuch diet as appears to the author the moſt ſalutary, and a propoſal to inſtitute honorary rewards, to be given to thoſe who ſhall diſtinguiſh themſelves in the defence of the country.

ART. 35. *Remarks addreſſed to the Country, not to Parties, by a National Obſerver.* 8vo. 1s. 6d. Richardſon. 1804.

This, though obviouſly the performance of a young writer, breathes the honeſt ſpirit of a patriot and an Engliſhman; and ſome ſober reflections are communicated in a ſtyle and manner, which the more grave and experienced politicians cannot do better than conſider and obſerve. The writer's advice with reſpect to the choice of our foreign miniſters is very wiſe and ſalutary.

ART. 36. *Letter to Sir Francis Burdett, Bart. on the Folly, the Indecency, and the dangerous Tendency of his public Conduct. By the Rev. Edward Hankin, M. A. M. D. Second Edition.* 8vo. 58 pp. 2s. Rivingtons. 1804.

The conduct of the gentleman to whom this Letter is addreſſed is arraigned on grounds which, we think, every real friend to the country muſt approve. Though the author might have taken a far wider range, he confines his objections to the Hon. Baronet's Speech in the Houſe of Commons, on the Defence Bill, July 18th, 1803, and his addreſs to his gueſts, at the Crown and Anchor tavern, on July the 29th following. The firſt of theſe ſpeeches he conſiders as a "groſs abuſe of the freedom of Parliamentary debate, as a libel of his Majeſty, and as having a direct tendency to withdraw the people from their allegiance to their ſovereign, to deſtroy their confidence in the wiſdom and integrity of the two Houſes, and thus to prepare them for ſedition, treaſon, and rebellion." This charge he proves in detail, and to *our* ſatisfaction, and inſtead of the very objectionable ſpeech at the Crown and Anchor, propoſes a very loyal and proper one; but which, we fear, he will not eaſily perſuade the Baronet to adopt. The deſign, however, of this publication is laudable, and the execution by no means diſcreditable to the reverend author.

MECHANICS.

ART. 37. *Obſervations on the Effects which Carriage Wheels, with Rims of different Shapes, have on the Roads; reſpectfully ſubmitted to the Board of Agriculture, and to the Conſideration of the Legiſlature. By Alexander Cumming, Eſq. F. R. S. Edin.* 4to. 66 pp. Bulmer and Co.

The object of this moſt uſeful publication is to ſhow, that the common practice of making the broad rims of the wheels of waggons, and indeed of any other carriage, of a conical ſhape, is diſadvantageous in every point of view; and that the cylindrical ſhape is of all others the moſt favourable and advantageous that can poſſibly be adopted.

Beſides the ſubject itſelf, this work contains ſeveral letters which paſſed between Lord Somerville, Preſident of the Board of Agriculture, and Mr. Cumming; from which it appears, that the preſent eſſay was ſome time ago preſented to the Board of Agriculture for their peruſal and approbation; and that the Board having highly approved of it, requeſted Mr. C. to procure at their expence two models of broad-wheeled waggons, one of which ſhould have wheels with conical, and the other with cylindrical rims.

The models were accordingly made, together with other neceſſary apparatus, and the experiments were carefully and repeatedly performed with the ſame. Their reſult proved, to the full ſatisfaction of the Board of Agriculture, and of every beholder, the indiſputable ſuperi-

ority of the wheels with cylindrical rims over thoſe of a conical ſhape. A particular account of thoſe experiments, and likewiſe a tabular ſtatement of them, together with their reſults, form the latter part of the work. In the preceding part, Mr. C. enumerates, and in a very able manner explains, the peculiar properties of the conical and of the cylindrical ſhapes of wheels. He ſhows the theoretic principles of their actions, and illuſtrates the ſame by means of practical inſtances; after which, by way of recapitulation, he collects under one point of view the principles which he has endeavoured to explain and eſtabliſh. Theſe, which contain a uſeful abſtract of the work, we ſhall now ſubjoin.

"The cylindrical rims.—1. Naturally advance in a ſtraight line; 2. Have no friction or rubbing at the circumference; 3. No rubbing againſt the ſides of deep ruts; 4. No throwing up of dirt by the hind part of the wheel; 5. Do not increaſe friction on the axis; 6. Have no preſſure againſt the linch-pin; 7. The only reſiſtance to their rolling in a ſtraight line is from compreſſing, ſmoothing, and levelling the ſubſtances on which they roll; 8. They have no tendency to diſplace, derange, break the texture, or retard the concretion and induration of the parts on which they roll; 9. Their frequent rolling on compreſſible ſubſtances renders them more compact, ſmooth, hard, and impervious to water; and leaves them in a ſtate more favourable to concretion and induration; and by keeping the *interior* and ſofter parts dry, *they* are the better enabled to reſiſt violence, and to ſupport the cruſt that protects them; 10. They have no tendency to open the joints in paved ſtreets; but, on the contrary, to improve them, by producing the effect of ramming the ſtones on which they paſs, by the *dead preſſure* produced from the uniform velocity of all the parts; 11. And they advance in a *ſtraight courſe* with the leaſt poſſible reſiſtance, and with advantages ſuperior to any other poſſible ſhape; 12. They ſerve equally to improve the roads, to relieve the cattle, and to preſerve the tires of the wheels: *and all theſe properties are as peculiar to, and inſeparable from the cylindrical ſhape* as they are favourable to the roads and to the cattle."

Conical rims.—1. They naturally roll in a circular direction, round their conical centre; 2. A conſtant force is required to confine them to a ſtraight courſe; 3. When conſtrained to move in a ſtraight direction, a rubbing and friction take place at the rim; 4. They increaſe friction on the axis; 5. They occaſion a rubbing againſt the ſides of deep ruts; 6. And a throwing up of dirt from the hind part of the wheel; 7. In dry weather they pulveriſe the beſt materials; 8. Which occaſions much ſludge in wet ſeaſons, and much duſt in dry; 9. In a compreſſible ſtate of the roads they derange and break the texture of the parts, and leave them in a broken ſtate ready to imbibe water, which introduces all the ruinous effects of wet ſeaſons and ſevere froſts; 10. They promote the deſtruction of paved ſtreets and cauſeways, by forcibly opening the joints and admitting water under the ſtones, which ultimately floats and diſcharges the gravel, looſens the ſtones, and ſinks the pavement into holes; 11. They increaſe the labour of the cattle; 12. And promote the wearing of the tiers of the wheels by their conſtant dragging and grinding on the roads, none of

which

which take place with the cylindrical wheels: *such are* the effects that unavoidably arise from the conical shape, and they seem as much calculated for the destruction of the roads, as those of the cylindrical wheels are for their preservation and improvement."

The subject of this work is illustrated by two copper-plate engravings, the first of which exhibits a cylinder and a cone, for the purpose of explaining the peculiar properties of those figures. The second plate exhibits the apparatus, and the manner of performing the experiments with the above-mentioned models.

It is hardly necessary to add, that the perusal of this work, and the adoption of the principles which are therein explained, cannot be too much recommended to the public at large, as well as to those who are laudably inclined to remove pernicious prejudices, and to adopt useful improvements. The tract appears to have been printed long before it was published.

MISCELLANIES.

ART. 38. *The Report of the Evidence, and other Proceedings in Parliament, respecting the Invention of the Life Boat. Also several other authentic Documents, illustrating the Origin, Principles, and Construction of the Life-Boat, and its perfect Security in the most turbulent Sea. With practical Directions for the Management of Life Boats. By Henry Greathead, of South Shields.* 8vo. 71 pp. 2s. Asperne, Cornhill. 1804.

It is a striking testimony to the merit of this invention, that in the discourse of the Bishop of St. David's, at the Royal Humane Society (*suprà* Art. 23,) it is spoken of as one out of three extraordinary events honourable to our country, and beneficial to society, which have occurred within a few years: 1. the establishment of that society; 2. the discovery of the cow-pox; and, 3. the invention of the life-boat: and, in the Appendix to the same discourse, Dr. Gregory claims for the Humane Society the honour of having been "the first PUBLIC BODY who stood forth in recommending to the earnest attention of the country at large, that most important invention the LIFE-BOAT."

In speaking of a tract like this, we are not, as in many cases, to analyse or criticize its contents; we are only to contribute our endeavour to make more known and more patronized an invention of the highest utility. In this tract, all the documents necessary for explaining and illustrating the invention will be found. It will be seen, that Mr. Greathead has been honoured with the reward of 1200l. by a vote of Parliament; and that every other testimony conspires to prove, that it is not an empirical attempt, but a real, authenticated, and complete invention, calculated to save innumerable persons, under circumstances of the most trying hazard.

ART.

ART. 39. *Verulamiana; or Opinions on Men, Manners, Literature, Politics, and Theology. By Francis Bacon, Baron of Verulam, &c. &c. To which is prefixed, the Life of the Author, by the Editor.* 12mo. 4s. 6d. Dutton. 1803.

There are many readers, it should seem, who are fond of these dissections of celebrated authors; and if any will justify such use of their works, Lord Bacon undoubtedly will. These extracts appear to have been made with care and judgment, and is by no means improper for "a parlour window".

ART. 40. *A Narrative, exposing a Variety of irregular Transactions in One of the Departments of Foreign Corps, during the late War. By Mr. James Poole, several Years a Regimental Inspector, and since Deputy Inspector General in that Department.* 8vo. 2s. 6d. Parsons. 1804.

This publication exposes some very nefarious proceedings in a public department, and Mr. Poole appears to have acted an honest and spirited part in a case of much peril and perplexity. It appears rather surprising, that of the charges here brought, in strong and unequivocal terms, no public notice has yet been taken. The pamphlet was published at the commencement of the year.

ART. 41. *Letters on the Study and Use of Ancient and Modern History; containing Observations and Reflections on the Causes and Consequences of those Events which have produced conspicuous Changes in the Aspect of the World, and the general State of human Affairs. By John Bigland, Author of Reflections on the Resurrection and Ascension.* 12mo. 6s. 1804.

We are well pleased with this publication, which, founded on the authority of the most celebrated historians, exhibits a very useful manual for the younger student. It is written with great vigour and perspicuity; nor do we see any sentiments obtruded, against which, as they relate either to religion or politics, it appears necessary to caution the young reader. It is a useful undertaking well executed.

ART. 42. *Translations from the Greek, viz. Aristotle's Synopsis of the Virtues and Vices, the Similitudes of Demophilus, the Golden Sentences of Democrates, and the Pythagoric Symbols, with the Explanations of Jamblichus. By William Bridgman, F. L. S. To which are added, the Pythagoric Sentences of Demophilus, by Mr. Thomas Taylor.* 12mo. 5s. White. 1804.

Whether these maxims, which are imputed to Aristotle, are his or not, they are here, in addition to the others, specified in the title-page, made to form an agreeable little volume, in the manner of Rochefoucault and Bruyere. The Pythagoric Sentences, by Mr. Thomas Taylor, have been printed before in that writer's version of Sallust, on the Gods and the World.

ART.

ART. 43. *Letters written by Henry Haldane, Eſq. Captain of the Royal Invalid Engineers, and a Brevet Lieutenant Colonel in His Majeſty's Army, to the Right Honourable the Earl of Chatham, K.G. Lieutenant-General in His Majeſty's Army, and Maſter General of His Majeſty's Ordnance, &c. &c. &c.* 8vo. 76 pp. 1s. 6d. Debrett. 1804.

Theſe Letters relate entirely to a claim made by the author for brevet promotion; to which he thought his ſituation, as an Invalid Officer of Engineers, intitled him. His military ſuperior was of a different opinion; and againſt that deciſion Colonel Haldane now makes a public appeal.

It is not for us to decide on a queſtion of military regulation; but we are perfectly convinced from the character of the Noble Lord here addreſſed, that his ſentiments on the point in queſtion were not dictated by partiality, prejudice, or other improper motive.

ART. 44. *A new Compendium of Geography: containing its general Principles, and an Account of all the Countries of the Earth, their Diviſions, Towns, Rivers, Lakes, Mountains, Bays, Straits, Capes, Iſlands, with an Appendix: conſiſting of Tables of Latitude and Longitude, Population of Countries, Towns, &c. Intended chiefly for the Uſe of Schools. By William Scott, Teacher of Elocution and Geography in Edinburgh. Second Edition, greatly enlarged and improved, and illuſtrated by a Set of beautiful Maps, including the lateſt Diſcoveries.* 8vo. 248 pp. Hill, Edinburgh; Cadell and Davies, London. 1804.

The firſt edition of this elementary treatiſe, by ſome means eſcaped our notice. Of the ſecond, we can only ſay that it ſeems to be well adapted to the uſe of ſchools; and that, though the account which it profeſſes to give of all the countries of the earth is neceſſarily meagre, it may yet be occaſionally uſeful to the gentleman and man of buſineſs, who will ſometimes find, in its tables, what has perhaps eſcaped their memory. It is therefore a cheap purchaſe at five ſhillings.

FRENCH, PUBLISHED HERE.

ART. 45. *Eſſai ſur le principe de la Souverainete, par un Grand Vicaire.* Dulau and Co. Soho-Square. 1804.

This work deſerves to fix the attention of the public. The author diſcovers for himſelf a new path, and proceeds in it, guided by the double light of reaſon and of Revelation. He had obſerved the defects of ſyſtems founded on a chimerical ſtate of nature, anterior to the eſtabliſhment of ſocieties, where man, independent of all authority, would have been abandoned to himſelf without any defence againſt his paſſions. He proves that this hypotheſis, which has no ſolid foundation, is confuted by the whole tenor of hiſtorical facts, being contrary alike to revealed truth and to the light of reaſon. Man, ſince his fall, is a being at the ſame time ſociable and corrupted. His natural

natural ſtate has then always been that of ſociety, governed by an authority proportioned to its wants. God has not permitted him to fall *naturally* into a ſtate of anarchy, in which his paſſions ſhould be ſubject to no controul. It is for want of having attended to this double relation, that publiciſts have repreſented the ſtate of nature as different from the ſtate of ſociety; that they have, as it were, mutilated primitive man, to make him paſs through ſucceſſive ſtates, where there is, in reality, no ſucceſſion*. This firſt Part deſtroys the baſis which had ſerved as a ſupport to the anti-ſocial dogma of the ſovereignty of the people. To the eyes of every religious man, the doctrine inculcated here will appear demonſtrated, and will even be very ſtriking, if conſidered under a relation purely natural.

In the ſecond Part, the author eſtabliſhes his theory, and goes back to the original ſources of Sovereignty. Here we obſerve that unity of principle, ſo deſirable in argumentative works, which throws an equal light on all queſtions belonging to the ſame ſubject. A firſt authority, proceeding from God himſelf, the Patriarchal power, governed the world in its infancy. This truth had been perceived, but miſunderſtood, by a writer of little judgment; and Locke had attacked it with all the advantage which the bad logic of his adverſary had given him. The author does not ſuffer himſelf to be intimidated by the authority, however commanding, of this great philoſopher. He refutes his reaſonings with equal juſtneſs and preciſion. He ſhows, in a ſimple and natural manner, how political governments were organiſed in the boſom of the government of nature. Ceaſing itſelf to be ſovereign, this firſt authority, which was the cauſe of all the reſt, ſtill remains the depoſitary of the moſt valuable intereſts of civil ſociety, and conſtantly keeps up, through the advantage of education, that principal of civil life, without which no ſtate can ſupport itſelf. Still ſubſiſting, after the revolutions which change the order of the world, it again undertakes, on the old foundations, the reſtoration of the edifice which the paſſions of men had overturned, and the powers with which it is inveſted ſhow how a government acquires, by long poſſeſſion, rights which it could not obtain by force, nor by all that ſucceſs with which actions in themſelves highly criminal are ſometimes attended.

In a criticiſm of this kind, we can only give a very incomplete idea of a work in which the author's regard for method and perſpicuity of ſtyle has never made him loſe ſight of a due dependence of conſequences on their principle; in which the proceſſes of nature have been ſo cloſely followed, that the impartial reader will recogniſe in it the train of his own thoughts. This work will be found of great utility to all governments, whatever may be their forms. Sanctioning their rights by the ſeal of divine authority, it preſerves to ſocial man all its dignity, and offers no violence to that liberty which he enjoys in a well-conſtituted ſtate.

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* French writers are now beginning to diſcover that which has long been known in England. See more particularly Whitaker's Origin of Government.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 46. *Les Métamorphoſes d'*Ovide, *en vers français; par M.* de Saint Ange; *nouvelle édition, revue et corrigée.* 1 Vol. 12mo. of 500 pp. Pr. 3 fr. 75 cent. Paris, 1804.

Ovid is ſo varied in his ſtyle, his deſcriptions differ ſo much from one another, that to reproduce them, talents are required which rarely fall to the ſhare of one man. Mr. *de St. A.* however, adapts himſelf with a ſingular flexibility to this variety in his model. For inſtance, does *Ovid* borrow the maſculine and energetic touch of *Homer?* It is likewiſe found in his interpreter. Read, for example, the paſſage where Hercules, ready to offer a ſacrifice on mount Œta, puts on the poiſoned cloak.

" Ignorant les dangers du tiſſu qu'il déploie,
Du poiſon le héros ſe rêvet avec joie.
Mais à peine ſa main ſur les autels ardens
Verſe avec la prière et le vin et l'encens,
Le venin échauffé dans ſes veines circule.
Endurcie aux tourmens, la grande ame d'Hercule
Quelque tems, ſans gémir ſouffre un mal ſi cruel;
Vaincu par la douleur, il repouſſe l'autel,
Et remplit tout l'Œta d'un hurlement terrible.
Il veut ſe dépouiller de ce ſupplice horrible:
Mais ſa chair ſe déchire et ſuit le vêtement.
Ses efforts redoublés, redoublent ſon tourment."

All the energy of the Latin expreſſions is rendered:

" Capit inſcius heros
Induiturque humeris Lernææ virus Echidnæ."

Could this be better tranſlated than by the two firſt verſes? The two next are likewiſe a faithful copy of theſe:

" Thura dabat primis et verba precantia flammis
Vinaque marmoreas paterâ fundebat in aras."

Another example of the heroic kind may be taken from the ſame fable:

" At tu Jovis inclyta proles,
Arboribus cæſis, quas ardua geſſerat Œte,
Inque pyram ſtructis, arcus, pharetramque capacem,
Regnaque viſuras iterùm Trojana ſagittas,
Ferre jubes Pœante fatum: quo flamma miniſtro
Subdita. Dumque avidis comprenditur ignibus agger,
Congeriem ſylvæ Nemæo vellere ſummam
Sternis; et impoſitâ clavæ cervice, recumbis,
Haud alio vultu quam ſi conviva jaceres

Inter

Inter plena meri redimitus pocula ſertis.
Jamque valens et in omne latus diffuſa ſonabat,
Securoſque artus, contemptoremque petebat
Flamma ſuum."

" Toi, fils de Jupiter, ton grand deſtin s'achève.
Des troncs ſont abattus; et ton bûcher s'élève.
Philoctète a reçu ton arc et ton carquois,
Et ces traits qu' Ilion devait craindre deux fois.
Par ce fidèle ami la flamme eſt allumée.
Couché ſur les longs crins du lion de Némée,
Sur ta lourde maſſue, avec un air ſerein
Tu repoſes ta tête, ainſi qu'en un feſtin
Un convive penché ſur la roſe odorante.
Déja de tous côtés la flamme dévorante
S'anime, ſe déploie, attaque le héros,
Qui la voit, la mépriſe, et la ſouffre en repos."

Does *Ovid* expreſs the complaints and regrets of love? The French verſe appears to ſigh and complain. Cephalus thus deſcribes the laſt moments of his beloved Procris:

" Elle dit, et je vois, trop tard pour mon malheur,
Qu'un vain nom a cauſé mon crime et ſon erreur.
Que me ſert il, hélas! que je me juſtifie?
Procris avec ſon ſang perd un reſte de vie.
Elle me voit encor; c'eſt ſon dernier plaiſir,
J'eus ſon dernier regard, j'eus ſon dernier ſoupir;
Et ſûre que du moins pour elle je reſpire,
Avec moins de regrets dans mes bras elle expire."

We may likewiſe cite this paſſage from the Letter by Biblis to her brother:

" Je ſuis vaincue: hélas! Mon deſtin l'a voulu.
Il dépend de toi ſeul; ſois mon juge abſolu.
Tu peux perdre ou ſauver une amante timide:
Choiſis, et que ta haine ou ta pitié décid.
Songe au moins avant tout; ſonge au moins qui je ſuis.
Je ſuis ta ſœur je veux être plus, ſi je puis.
Es-tu mon ennemi quand je ſuis ton amante?"

When *Ovid* plays upon words, his tranſlator ſometimes diſguiſes the faults of his model, as in the following paſſage, taken from the fable of Narciſſus, when he ſpeaks to his own image:

" Iſte ego ſum, ſenſi; nec me mea fallit imago:
Uror amore mei; flammas moveoque feroque.
Quid faciam? Roger, anne rogem? Quid deinde rogabo?
Quod cupio mecum eſt; . . ."

" Ah! trop tard je le voi,
Je ſuis, je ſuis celui que je retrouve en toi:
Je ſuis pour mon malheur amoureux de moi-même.
Quel doit être le vœu de mon délire extrême?

Qui

Qui ſuis je ? Que ferai-je, et que dois je eſpérer ?
Si j'implore, eſt-ce moi que je dois implorer ?
Que demander ? Je ſuis le bien que je demande. . . ."
Nouv. Eſpr. d. Journ.

ART. 47. *Science de l'Hiſtoire, contenant le ſyſtême général des connoiſſances à acquerir avant d'étudier l'hiſtoire, et la méthode à ſuivre quand on ſe livre à ce genre d'étude, développé par tableaux ſynoptiques ; par* P. N. Chantreau, *profeſſeur d'hiſtoire près l'école ſpéciale militaire, établie à Fontainebleau, membre de pluſieurs ſociétés littéraires, traducteur et continuateur des* Tables chronologiques *de* John Blair, *dedié au premier de conſul de la république francaiſe. Partie notionnaire.* Tome Ier. *Chronologie*, l. 4to. of 600 pp. Pr. 31 fr. papier vélin, 72 fr. Paris.

According to the plan which the author has laid down for himſelf, it is eaſy to ſee that he will have given to this ſtudy all the extent of which it is ſuſceptible, when he ſhall have completed this intereſting production.

Mr. *Ch.* divides the ſtudy of hiſtory into what he calls the *notionary*, and the *methodical* parts. The former is to contain a Courſe of *Chronology*, of *Geography*, and of *Civil Organiſation*.

In this firſt volume, we are preſented with the Courſe of *Chronology*, which is itſelf ſubdivided into four parts: 1°. that which the author calls *mathematical*, giving an account of the diviſion of time for different uſes, as well civil as religious, among different people ; 2°. that denominated *documentary*, which comes in ſupport of the facts ; 3°. the *comparative* part, ſhowing the relations which the æras of different nations have to each other ; 4°. laſtly, the *Chronology of facts*, comprising the principal events of hiſtory, both ancient and modern. This laſt part, without doubt the moſt intereſting of all, begins with the known origin of the world, and ends with the treaty of Amiens. It is divided into *epochs*. The author, that he might leave nothing incomplete, in his work, has added the Nomenclature of the celebrated perſonages who have flouriſhed on the theatre of the world, which is generally accompanied by a conciſe notice of the opinion entertained of them by poſterity. He never neglects to point out the hiſtorical ſources from which any further information concerning them may be derived. *Ibid.*

ART. 48. *Nouveaux principes de géologie, minéralogie, géographie, phyſique, &c. comparés et oppoſés à ceux des philoſophes anciens et modernes, juſqu'à* J. C. Délamétherie, *qui les a tous analyſés da ſa* Théorie de la terre ; *avec un abrégé de géologie tout nouvelle ; par* P. Bertrand, *inſpecteur général des ponts et chauſſées : ſeconde édition, revue et augmentée.* 1 vol. in 8vo. of 560 pp. Paris. 1803.

However ſtrange the opinions of a writer may appear, one cannot be altogether inattentive to them, when he expreſſes himſelf, in the outſet of his work, as the preſent author does.

" Si j'entreprends", ſays M. Bertrand, " d'établir toute la *géologie* ſur de *nouveaux principes*, ce n'eſt qu'après avoir très-long-tems ob-

ſerv-

ſerve, fouillé et ſondé l'enveloppe terreſtre: perſonne peut être n'ayant eu pour cette étude ni plus de curioſité, ni plus de conſtance, ni plus d'occaſions que moi, pendant cinquante-quatre années d'un ſervice public, qui m'obligeait de travailler ſans ceſſe ſur les pierres, les terres et les eaux, dans des pays de nature toute différente."

There is certainly a diſtinction to be made among the different parts of this book. When M. *B.* acquaints us with what we may call the palpable reſults of his own geological obſervations, he intereſts, he inſtructs; but, when he pretends to proceed from what is known to what is unknown, he experiences the common lot of ſyſtem-makers, he does not convince his readers, and his opinions are often ridiculous. *Ibid.*

ART. 49. *Londres et les Anglais; par* J. L. Ferri de St. Conſtant; 4 voll. in 8vo. Pr. 20 fr. Paris.

This work of M. *F. de St. C.* is intended to ſupply what had not before been ſaid on England, and to rectify or confirm what had already been written by ſo many different authors concerning this country. It is the reſult of a long reſidence in England; and contains, at leaſt, the author's *own* opinions, to which the reader will, we ſuppoſe, often not ſubſcribe. *Ibid.*

ITALY.

ART. 50. *Dizionario ſtorico degli Autori ebrei e delle loro opere, diſteſo dal Dottore.* G. B. De Roſſi, *Prof. di lingue orientali. Vol. I.* 192 pp. *Vol. II.* 170 pp. 8vo. Parma.

A very valuable ſupplement to Wolf's *Bibliotheca hebraica;* though, as muſt always be expected in a work of this nature, requiring ſtill further additions and improvements. Among the Italian modern literary Jews, of whom a particular account is given here, we have *Jacob Saraval*, of Venice, who died at Mantua in 1782, was very well acquainted with the writings of Chriſtian philologiſts, and allowed the importance of the various readings of biblical MSS; *Iſrael Benjamin Baſſani*, a diſtinguiſhed poet, who died at Reggio, 1790, &c. and of German Jews, *Bloch*, *Maïmon*, *Mendels John*, *Weiſel Herz Naftali*, *Hartwig Weſſeley*, while nothing is ſaid of *Euchel*, *Friedländer*, *Loewe*, &c. of the ſame country. The author frequently refers to the *Catalogo ragionato de' ſuoi MSS.* which is ſoon to appear under the title *MSS. codices hebraici omnium facultatum bibliothecæ auctoris accurate deſcripti, perpetuiſque notis ac commentario illuſtrati.* The firſt volume is in the preſs.

GERMANY.

ART. 51. Chriſtophori Rommel, *Haſſo Caſſellani, Semin. Reg. Philol. et Soc. Goett. Priv. Stud. Priv. Sod. Abulfed a Arabiæ deſcriptio commentario perpetuo illuſtrata. Commentatio in certamine literario civium Acad. Georgiæ Auguſtæ—præmio ornata.* Göttingen; viii. et 98 pp. l. 4to.

In the *Prolegomena* the author gives a conciſe account *de vita Abulfedæ et de fontibus hujus deſcriptionis*, as *Edriſi*, *Jakut Alhamavi*, author of

of the *Ketab al Moſchtarek*, *Ibn-Haukal*, the author of the book *Al Lobab*, *Haſſan Ibn-Ahmed Moballebi*, *Abn Riban Biruni*, *Ibn Said*, &c. He dwells particularly on *Edriſi*, on whoſe double geographical work he makes theſe intereſting obſervations: "*Attamen inter utrumque (libr.) diſcernendum eſſe, ex ipſo effici mihi videtur* Abulfeda. *Quid enim quoties fere cunque librum* Nozhat al Moſchtak *cum authoris nomine laudat, in illius epitome aut verbotenus ejuſmodi loca, aut ita, ut exſpectare poſſimus, reſciſſa ex parte, verum, ubi ſolum autoris nomen appellat, aut nihil omnino, quod poſſit in comparationem adduci, aut res argumenti quidem ſimilis, ſed in ſingulis diverſæ, ac ſuo proprio modo expreſſæ reperiri ſolent? Hinc non poſſum quin mihi perſuadeam*, Abulfedam *quoties fere* Edriſium *ſine libro appellat, opus ejus geographicum* Ketab al mamaleki wal maſaleki *in Geographiæ ſuæ initio diſerte excitatum ſignificare; paris argumenti autem, quamvis uſus rationis fuiſſe librum titulo* Nozhat al Moſchtak *inſcriptum.*" We have the ſatisfaction to inform our readers, that Mr. *R.* is at preſent employed in writing a Diſſertation on *Edriſi*, and on his Geographical works.

The *Deſcriptio Arabiæ* is divided into the following ſeven Sections. I. *De Arabia in univerſum—nomen et ambitus, fines et magnitudo, fluvii, diviſio in provincias.* II. *Terra Yaman.* III. *Provincia Ithegiar.* IV. *Provincia Nagd.* V. *Provincia Arudh ſ Yamah.* VI. *Provincia Hagier ſ. Bahhrain.* VII. *Deſerta: Al-Erak, Al-Dſchezirah, Aſſchan.* In the account of each of theſe Provinces, Mr. *R.* has availed himſelf of whatever was to be found in different commentators, lexicographers, and in the deſcriptions of modern travellers. *Jena ALZ.*

HOLLAND.

ART. 52. *Brieven en Negotiatien van Mr.* L. P. van de Spiegel, &c. —*Letters and Negociations of Mr.* L. P. van de Spiegel, *Penſionary Counſellor of Holland, during the late War of that State with the French Republic; to which are added, many authentic Pieces neceſſary for the Underſtanding of thoſe Letters.* 2 voll. Amſterdam. 1801. With a Portrait.

Theſe Letters of the Penſionary-Counſellor *Van de Spiegel* were written between the 24th of December, 1792, and the 18th of July, 1794, to the different miniſters of the Batavian Republic in foreign courts. They are very intereſting.

Mr. *V. de Sp.* had occupied ſucceſſively the offices of Secretary, Regent, and Burgomaſter of the city of Tergoes, and of Penſionary-Counſellor of the States of Zealand. Having, while he held theſe places, rendered ſome ſervices to the Houſe of Orange, he obtained, through the Stadtholder, the firſt ſituation in the Republic of the United Provinces, that of Grand-Penſionary of Holland, which he filled to the time that Holland became the conqueſt of the French troops. He was impriſoned a ſhort time afterwards; and the leading perſons among the Dutch Jacobins were anxious to bring about his death, when the King of Pruſſia ſent, through his Envoy at Bazil, a note to the Ambaſſador of the French Republic in Switzerland, in which

which he expreſſed the intereſt which he took in the fortune of this reſpectable Penſionary-Counſellor, together with his hope, that the French Government would never permit ſanguinary men to make attempts upon his life. Mr. *V. de Sp.* on his part, publiſhed his apology; he was ſet at liberty, and died in 179. . . .

Mr. *Van de Spiegel's* ſtudies had not been confined to affairs of ſtate only. He was a man of general learning, and particularly verſed in the antiquities and hiſtory of his own country; many works publiſhed by him ſufficiently ſhow this: he gave a great proof of his diſintereſtedneſs after the concluſion of the treaty of the Hague, of the 19th of April, 1754. He refuſed the preſents which the continental powers are accuſtomed to give to the miniſters who ſign the treaties, that he might ſave to the Republic the expence of the preſents which it muſt have made to the miniſters of England and Pruſſia. Like Barnevelt and De Witt, he held the reigns of government during very turbulent times, and was alſo in great danger of meeting with the ſame fate.

TURKEY.

ART. 53. *Lehdſchetol-lugât*, in the year 1216 of the Hejirah (1802). 851 pp. Fol. Conſtantinople.

A Turcico-Arabico-Perſic Dictionary, by the learned *Eſaad Efendi Mufti*, under Sultan *Mahmud*. This work, which was begun in the year of the Hejira 1138, was compiled from the moſt approved Dictionaries of the three languages, of which the principal were the following:

I. Merely Arabic Dictionaries. *Sahahi Dſcheweri. Camuſi Firuzabadi.* Miſbah, by the *Iman Cortobi. Miſbahi munir*, by *Fajumi. Liſanol arab*, by *Ibn Mokerren. Tehzibal eſma*, by *Ezheri. Sami fileſami*, by *Meidani. Moka demetol-ebeb*, by *Dſcharalleh. Alamet we Eſaſal-belaghat. Faikollogat. Nihayet*, by *Ibn Eſſir. Kenzal-lugât*, by *Salebi. Diwan Ebu Iſhak Farani. Sebatol-ebbar Mir Ali Schirneway. Kenzol lugat Mohamed Ibn Maruf. Moferredat Imam Raghib. Gharibol Muſannif Ebol-Obeide. Camuſal-awam.*

II. Arabic Dictionaries with a Turkiſh tranſlation. The Arabico-Turkiſh Dictionary of *Wankuli. Cara Firi. Acſul-ereb. Terdſchiman Sahah. Achteru Kebir.*

III. Collections of Arabic Proverbs. The Proverbs of *Meidani.* The Proverbs of *Zamahſcheri. Feraidol charaid. Timſalol-emſal.*

IV. Arabic medical works. *Nozhetonnufus*, by *Zeined-din Ibn Ebubur. Moferredat*, by *Ibn Beitar. Moferredat*, by *Halimi. Moferredat*, by *Scheich David. Moferredat Kebir Hezar Fenn.* The Natural Hiſtory of *Demiri.* The Natural Hiſtory of *Sejuti.*

V. Perſic Dictionaries. *Ferheng Dſchihangiri. Ferheng Schuuri. Scherefname. Borhankati*, by *Ibn Chalef Tebrizi.* The works of *Halimi, Nimeti*, and many others.

This work, which muſt be very valuable to the Turkiſh ſtudent, can only be uſeful in the acquiſition of the Arabic or Perſic languages to thoſe of other countries, who are likewiſe familiarly acquainted with the Turkiſh language.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We conſider it as a great misfortune, that in a warfare which we carry on with the ſincereſt zeal for the cauſe of the Church, we ſhould be liable to the miſconſtructions of our own Friends. That Φιλος is truly ſo, we have no reaſon to doubt; but he has been entirely miſinformed as to one of our number: and we greatly miſtake if he will not find the very matter he allędges fully refuted, in the very next article on the ſame ſubject, already publiſhed.

Mr. T. C. Rickman, writes expreſsly to diſclaim ſome opinions we imputed to him. We can underſtand his words in no other way than we did; but we are heartily glad that he diſclaims whatever we thought objectionable in ſentiment.

We entirely coincide in opinion with our intelligent correſpondent *Antipapa*, and will endeavour to promote the plan which he ſo judiciouſly recommends.

We rather fear, that the book mentioned by *W. S.* Briſtol, has been miſlaid; at leaſt, we cannot at preſent find it, nor can recollect our diſpoſal of it.

One of the Society of Schoolmaſters has, we think, been miſinformed as to the matter he ſtates. We know ſome of the circumſtances not to be accurate, and we cannot find any proof of the others.

LITERARY INTELLIGENCE.

The late courſe of *Warburtonian Lectures* will be publiſhed in the preſent year.

The new edition of *Walpole's Royal and Noble Authors*, undertaken by *Mr. Park*, is proceeding with all reaſonable celerity. The additions will be conſiderable.

ERRATA.

In our Preface to vol. xxii. p. xi. line 19, for *ſixth* volume, r. *ſeventh*.
In vol. xxiii. p. 281, line 11 from the bottom, for *Creator*, r. *Orator*.
——— p. 581, line 14, for *twenty-firſt* volume, r. *twenty-ſecond*.